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ANNALS OF IOWA

ESTABLISHED 1863

Third Series

Vol. XXVII, No. 2

OCTOBER, 1945

PUBLISHED QUARTERLY BY THE
IOWA STATE DEPARTMENT OF HISTORY
AND ARCHIVES
DES MOINES, IOWA

The Iowa State Department of History and Archives

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THE ANNALS OF IOWA

In the more than half a century THE ANNALS OF IOWA has been published, it has made available to the people generally a vast amount of interesting and accurate data on the history of the State that otherwise would not have been accessible. The securing of material, and editing and supervising its publication, is a part of the immediate task of carrying on the work of the Department in harmony with its well established traditions. The Editor welcomes for publication the contribution of the reminiscences, the writings, the biographies, observations and studies of those familiar with Iowa people and with important and significant events and movements in the state's history.

ANNALS OF IOWA

AN HISTORICAL QUARTERLY

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ORA WILLIAMS, Curator

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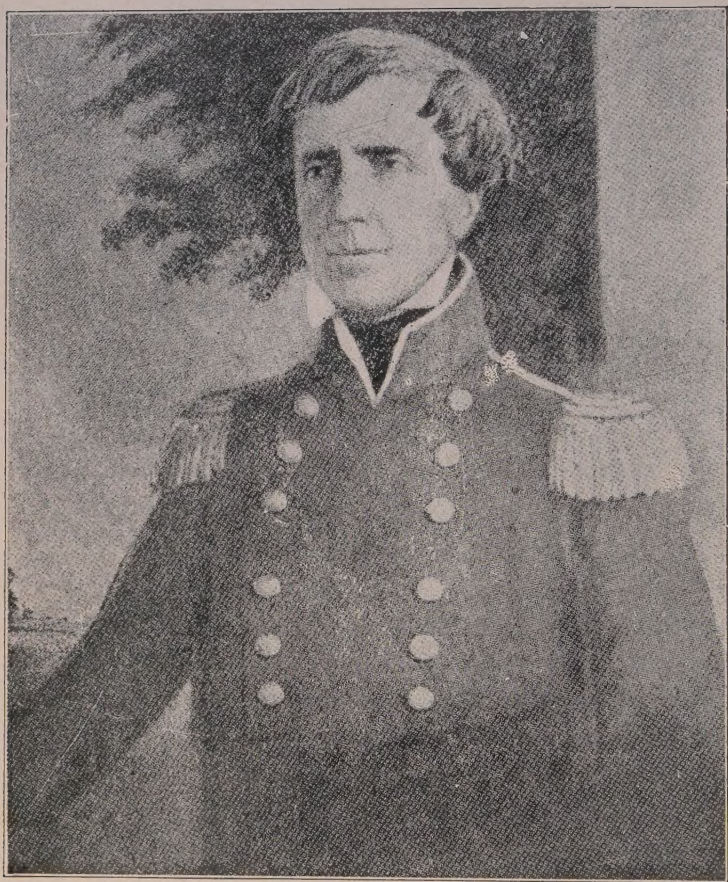
ANNALS OF IOWA

ORA WILLIAMS, Editor

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STEPHEN WATTS KEARNY

Appointed from civil life First Lieutenant in the United States Army, March 12, 1812, and rose to the rank of Brigadier and Brevet Major General; was Governor of California from March to June 1847, and later military governor of Vera Cruz and Mexico City.

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THE MARCH OF THE DRAGOONS

COLONEL KEARNY'S EXPEDITION IMPRESSED INDIANS WITH THE POWER OF THE WHITES

By SENATOR J. G. LUCAS

Publisher Madrid Register-News, Madrid, Iowa

The United States dragoons who in 1835 marched up the Des Moines river valley and across Iowa, starting from the old Fort Des Moines in Lee county, near the present town of Montrose, for the purpose of making a treaty with Wabasha, an important Sioux Indian chief whose village was located near the present city of Winona, in Minnesota, left a permanent impression on the history of the valley, as did their commanders later upon the records of the nation.

The expedition consisted of three companies of the First Regiment of Dragoons, B. H. and I, and was under the direct command of Col. Stephen W. Kearny. The company commanders were Capt. Nathan Boone, Capt. E. V. Sumner, and Lieut. Albert M. Lea. The fact that Lieutenant Lea was placed in the command of his company and thus played an important part in this notable chapter of Des Moines valley history making, was due to one of those unavoidable incidents of life which constantly occur. His superior, Capt. Jesse B. Browne, was taken ill at the fort just before the date on which the expedition was to leave, and rather than delay, Colonel Kearny reached the conclusion that Lieutenant Lea should assume the captain's responsibilities.

Largely as a result of the expedition Boone county, the city of Boone and Boone river¹ were named after Captain Boone, and Boone county's first white settler came a few years later, because, as a member of the expedition, he had been favorably impressed by the richness of the soil and a belief in the future development of the valley. This first Boone county settler was Chas. W. Gaston, who was a member of Lieutenant Lea's command. He located west of the present city of Madrid, near the banks of the Des Moines river, in January, 1846. Another direct result of the expedition was an inspection made by Colonel Kearny of the territory at the junction of the Des Moines and Raccoon rivers as the site for a fort. Just what the result of this inspection was is unknown, but in any event the inspection was the first chapter in the history of what is now the capital of the State of Iowa. Mr. Gaston, the first settler in Boone county, rose to positions of local prominence and as administrator of an estate laid out the present city of Madrid.

Notwithstanding the fact that to Captain Boone went the distinctions mentioned above, Colonel Kearny's career was the most notable of all. He was a native of New Jersey, born in 1794, and at the age of eighteen was a lieutenant in the war of 1812. He remained in the army, and was sent west. In 1820 he as a captain was commissioned to conduct a surveying party from Camp Missouri, later Council Bluffs, Iowa, to Camp Cold Water, later the site of Fort Snelling, Minn. In 1833 he was made lieutenant-colonel of the First Regiment of United States dragoons, a branch of service just instituted, and stationed at St. Louis. Later, with three companies of his regiment, he was sent to old Fort Des Moines in Lee county, Iowa, and while there led the expedition described in this article. In 1836, a year after the expedition, he was promoted to colonel of the regiment and his headquarters moved to Fort Leavenworth. June 30, 1846, he was pro-

¹A difference of opinion prevails about the naming of Boone river. "The History of the People of Iowa," by Cyrenus Cole, declares the river was named after Col. Nathan Boone. The traditional understanding in at least some of the counties through which Boone river flows is that the river was named after the colonel's father, Daniel Boone.

moted to the position of brigadier-general of the Armies of the West and ordered with his troops to New Mexico where he took possession of that territory in the name of the United States. From New Mexico he was ordered to California where his success won for him a major-generalship. He was governor of California from March to June, 1847. Then he was assigned to military duty in Mexico and became military and civil governor of both Vera Cruz and Mexico City. At the conclusion of the Mexican war he returned to St. Louis and died there October 31, 1848.

SON OF THE KENTUCKY PIONEER

Capt. Nathan Boone was the youngest son of Col. Daniel Boone, the noted Kentucky pioneer and Indian fighter. Captain Boone entered the army young in life and from 1833 to 1848 served under Colonel Kearny. He was the surveyor of the forty-mile-wide strip of land known as the Neutral Strip in northern Iowa, purchased by the government from the Sioux, and Sac and Fox tribes in 1830. The purpose of the government's purchase was to settle boundary lines and thus prevent friction between the tribes mentioned. This Neutral Strip extended east from the right fork of the Des Moines river.

Promotion came to Captain Boone in 1850. He was then appointed Lieutenant-Colonel of the Second United States Regiment of dragoons and served until 1853. He was then 70 years of age and resigned to retire to his farm near Springfield, Missouri, where he died in 1863, aged eighty-one.

Lieut. Albert M. Lea was both a soldier and a civil engineer professionally. Albert Lea, Minn., is named after him, and the expedition from old Fort Des Moines in 1835 was one of two expeditions across the state in which he participated. He kept a diary of the expedition this article covers and afterwards wrote a small book describing Iowa and his experiences. The diary was given as a present to C. W. Gaston, Boone county's

first white settler and a member of his company, and was retained by Mr. Gaston all his life. At his death it passed into the possession of a daughter and from her to a Boone County Historical Society. This diary was published in the *Journal of Iowa History and Politics* in July, 1909.

Lieutenant Lea was a native of Tennessee, and when the Civil war broke out he resigned his commission and took sides with the south. After the war he moved to Texas and for several years was engineer of the city of Galveston.

Captain Sumner remained in the army and distinguished himself during the Civil war, being promoted to Colonel. He commanded the Second army corps in the battles of Fair Oaks, White Oak Swamps, and second battle of Bull Run, South Mountain, Antietam and Fredericksburg. He was wounded in this last engagement and after a convalescing period was sent north. He died in Syracuse, N. Y. in 1863.

Captain Browne, while not a member of the expedition, figured prominently in Iowa history. Whether the illness which prevented his presence with the expedition up the Des Moines river valley resulted in the belief that he should retire from army life, or he preferred a career as a civilian, is unknown. In any event the following year, in 1836, when old Fort Des Moines was abandoned, he resigned his commission and located at the promising little city of Keokuk. When the Iowa Territory was organized in 1838 he became a member of the Territorial Council, and when that body assembled at Burlington November 12, 1838, was chosen its president. Also, when the state was admitted into the union in 1846, he was elected a member of the lower house of the legislature and became speaker.

In 1835 old Fort Des Moines, in the extreme southeastern corner of the state, was on the fringe of Iowa civilization, and the territory traversed by the dragoons on this trip was entirely unsettled by whites except by a

few trappers and an occasional white renegade. It is noticeable that Lieutenant Lea's day-by-day diary makes no mention whatever of meeting white men on the entire trip except while at Wabasha's village in Minnesota. He did, however, frequently refer to small bands of Indians which the expedition contacted.

The route of the expedition followed the divide between the Des Moines and Skunk rivers, taking advantage of the terrain. The three companies represented a body of 300 men, and in addition a small group of Indians numbering six to eight, who went along as guides, scouts and hunters, with a pioneer character named Francis Labashar as interpreter. They of course carried in wagons and on pack animals all the accoutrements necessary for an extensive military expedition, and a large quantity of such necessary foods as flour, salt, etc. Each company organization included cooks and kitchen equipment as a fundamental military requirement. They expected to find an abundance of game along the way, and from Lieutenant Lea's diary these expectations were fully realized. However, the diary discloses that on the return trip they ran out of flour, salt, and pork.

Anyone who lived in Iowa before tiling and other improvements will have no trouble in realizing that such an expedition as this would find the going difficult at times. Lieutenant Lea's diary shows that some days they made but four miles; on others, they made twenty-six.

The expedition left old Fort Des Moines on June 7, 1835. The distance to Wabasha's village was approximately 400 miles, and they made the journey in forty-five days, arriving July 8. The first week it rained incessantly, and the force made no great progress. On June 14 they passed Keokuk's village on the Des Moines river "a few miles to our left," and came up through the corner of what is now Jasper county about the site of the present city of Colfax. On June 21 they camped in what is now northern Boone county near what is locally known as Mineral Ridge, close to the edge of the timber extending out from the Des Moines river. On the twenty-third

they reached the vicinity of the mouth of Boone river, in what is now Hamilton county, and from there took a northeasterly course to Wabasha's village.

TREATY WITH WABASHA

On July 8 they established a camp on the prairie adjacent to their destination and remained there until July 21. They changed their camp every day or two to obtain changes in pastures and possibly for sanitary reasons, but always near the Indian village. On July 9 about thirty Sioux Indians came out to visit them; then for several days but a very few made their appearance. However, on July 18 the situation changed. On that date Lieutenant Lea recorded the observation, "Expect to hold a treaty with them tomorrow." His judgment was justified the next day when Wabasha himself accompanied by his chief men entered the dragoons' camp, and with the usual deliberateness which characterized an Indian conference, concluded the treaty.

The command did not delay much after that. The following day they traveled only a half a mile, but got everything ready to move on the twenty-first. The next day they marched twenty-five miles.

The dragoons were not much impressed with the Sioux. Lea said "They are mostly a dirty, thieving race, living in the most abominable filth." In comparing them with the Sac and Fox, he declared the latter "cleanly and decent in appearance."

The expedition took a different course on the return trip. They marched a westerly way, but got off their route. On July 29 they found themselves north of a lake and could see no possible route around it. It is generally agreed now that the lake was Lake Unasska in Brown county, Minn. The following day they ran across a body of Indians, and from them learned that they had been following the St. Peter river, thinking it was the Iowa. Thus they discovered they were no nearer their home destination than they were at Wabasha's village over on the Mississippi.

After getting their geography straightened out, they found their way around the lake and traveled south and west until after crossing the west fork of the Des Moines river near the southeast corner of Palo Alto county, thence marching south on the west side of the Des Moines river.

They reached the juncture of the Raccoon and Des Moines rivers where the city of Des Moines is now located on August 8. On the next day Colonel Kearny made investigation of the availability of the locality for a fort.² The colonel was anxious to complete his task as quickly as possible, because rations were getting scarce. For several days the troops had been on half-rations so far as flour and meat were concerned.

So, on the morning of August 10 the troops effected a crossing over the Raccoon river and the same day marched fifteen miles. The last pork available was served the men on the evening of the tenth. On the fifteenth they came to Appanoose or Iowa town on the right bank of the Des Moines, and on the 16th crossed the Des Moines river and visited Keokuk's town. The Indians at both villages were "apparently living in comfort and neatness, and growing in wealth."

On August 19 they reached Fort Des Moines, happy and contented to be back to their quarters again. The expedition had required almost three months and was made without the the loss of life or serious discomfort. There had been no serious sickness among the men and on the whole the expedition provided a pleasant adventure.

One important result of the expedition was that of extending a knowledge of what is now the state of Iowa—"Beautiful Land." Just what the treaty with Wabasha really amounted to is unknown. The treaty, like hundreds of others, probably now rests in the archives of our national government. In all probability it was simply

²Colonel Kearny reported adversely to location of a military post at the Raccoon fork, saying: "With the views of the department as to the object to be obtained by the establishment of a military post at the Raccoon I am not acquainted, but I can imagine nothing to make it necessary or advisable."

a part of the over-all strategy to preserve peace along the frontier. Possibly one of the objectives of the whole expedition was in a general sense to impress the Indians with the power of the Great White Father. The presence of 300 or more troops, well equipped and disciplined, marching in order through Indian land must have had that effect. On the way they passed through much of the territory owned by the Sac and Fox tribes and into the domain of the Sioux, crossing the neutral territory en route. On the way they met a number of bands of Indians, and probably long before they had reached their destination news of their march had spread widely and aroused much speculation.

The fact that food—particularly meat—was scarce on the last leg of the expedition leads to the supposition that game was more plentiful in the northern portion of the state. In the north central section of the state they saw for the first time a herd of buffalo, and the soldiers joined in a buffalo hunt. They also killed a large number of deer and at least one elk. Lieutenant Lea's diary tells of the capture of one buffalo calf, but does not say what was done with it. Supposedly it, too, went into the expedition's larder.

The march of the dragoons across Iowa in 1835 was just one of the incidents affecting the future of the various tribes of red men who called the prairies of the central west their home. The Sac and Fox tribe originally held sway over most of Iowa and the northern half of Missouri. Their occupation of this territory, according to Quaife's "Chicago and the Old Northwest," dated from 1734, when the Sac and Fox tribes withdrew from Wisconsin after some trouble with the French, and the tribes, already kinsmen, henceforth confederated although for many years having a sort of tribal individuality. They ranged up and down the rivers of Missouri and Iowa, and claimed as their own the territory north of the Missouri river up to the northern part of Iowa.

TRIBAL HISTORY NON-EXISTANT

No history of Indian tribes exists, even within the era of the white people. Such writings now extant are by white men, some of them cultured and some uneducated, but few, if any, of them representing the thought and feeling of the Indian mind and heart, and with few exceptions these records are neither adequate nor accurate, and almost unanimously unsympathetic. They largely represent the white man's angle and necessities without great regard for the Indians' view or necessities.

Thus the Sac and Foxes, like all the other Indians, experienced and resented the constantly inching encroachments of the whites upon their territories. Notwithstanding their resentment they were compelled to give way. The Milton Lott tragedy and the Spirit Lake massacre, with which the Des Moines river valley people are most intimately familiar, and which were probably perpetrated by some of the worst elements of the Indian nations, were nevertheless fundamentally outbursts against encroachments upon rights the Indians firmly believed their own. They were entirely unable to cope with the restless spirit of the white pioneer.

These encroachments never ceased and in 1824, three years after Missouri became a state, the confederated tribe ceded their rights to the territory lying between the Missouri river and the north Missouri boundary, the result of which was to confine them to the "hunting grounds" which is now Iowa.

In 1825 at a council held at Prairie du Chien, attended by representatives of the Sac and the Foxes, Sioux, Chippewa and Iowa tribes, these hunting grounds were further circumscribed by a boundary agreement which limited them on the north to the source of the upper Iowa river, thence across the Red Cedar to the upper fork of the Des Moines and Big Sioux river, and down that river to the Missouri. All claim on land east of the Mississippi was relinquished by this tribe at that council, also. This rather vague boundary led to friction with the Sioux on

the north of this line and in 1830 the forty miles neutral strip surveyed by Captain Boone, as previously mentioned, was purchased from the tribes by the government. Simultaneously, the Sac and Foxes were led to cede to the United States all the territory west of the highlands dividing the waters which fall into the Des Moines and Missouri rivers. Thus their title to western Iowa was extinguished, and their territory was confined to the ridge between the two rivers mentioned above and the Mississippi river, further limited in 1832 by the Black Hawk purchase, with the Missouri state line on the south and the neutral ground on the north as other boundaries.

The constant pressure upon the territory occupied by the Indians provided a problem for the federal government which could not be met. The various forts which were established up and down the Des Moines river valley and elsewhere in the state were originally as much for the purpose of restraining whites from molesting the Indians, as they were to provide protection for the whites. The utmost vigilance on the part of the Indian commissioners and the soldiers could not keep away the white adventurers.

About the time of the Black Hawk purchase those in authority at Washington arrived at the conclusion that the region west of the Missouri river was uninhabitable for white men, but inasmuch as it abounded with game it was almost providentially designed to be the permanent home for the red men. One of the last official acts of President Monroe was to urge congress to make provisions taking advantage of this benign situation. Congress received the recommendations sympathetically, and for at least fifteen years following, the views expressed by President Monroe seemed to actuate the government in its deliberations with the Indians.

NATIONAL POLICY VACILLATING

Of the Iowa Indians the Sac and Foxes were the first to experience the results of this national policy. In October, 1842, only around ten years after they had been

assured of central Iowa as a hunting ground "so long as grass grows and waters run," the leaders of the tribe once more bowed their heads to the will of the White Father's government, ceded away their title to all their remaining lands in Iowa, and agreed to move beyond the Missouri. The agreement was made at Agency, near the present city of Ottumwa.

The treaty was to become effective October 11, 1845. By that date Chief Keokuk and a majority of his hunters and warriors had bidden good-bye to the land they unquestionably loved, and had moved westward on their new journey to their new home near Ottawa, Kansas, where they built a new village. They never got over their love for Iowa. Two years later Keokuk died at the age of sixty-seven.

However, not all the Indians obeyed the terms of the treaty. Bands of them, refusing to go, fled northward up the Des Moines river valley hunting and fishing. These groups were later located by soldiers and escorted across the "Big Muddy."

Years later a grim but interesting memento of one of these instances was found on one of the timbered bluffs overlooking the Des Moines river in what is now Cass township, Boone county. It vividly recalls the tragedy which was then occurring in the lives of these early occupants of our state.

The find was a flat piece of stone, about sixteen inches square, on the surface of which were chiseled these words:

Dec. 10, 1845
Found 200 Indians Hid On and
Around This Mound
They Cried, "No Go! No Go!"
But We Took Them
to Ft. D.
LT. R. S. GRANGER

The stone was given by its finder to the late C. L. Lucas, father of the writer, and just previous to his death was, along with his entire historical collection, pre-

sented to the Madrid high school where it is being carefully preserved. Lieutenant Granger, the record discloses, was at that time attached to the Second Fort Des Moines. Little doubt exists that the stone is a rather sinister evidence of the firm hand exercised by the government in enforcing the terms of the Agency treaty.

In 1846 the government arranged with the Winnebagoes to exchange their land along the Turkey and Upper Iowa rivers in the "Neutral Strip," for land on the St. Peters river in what is now Minnesota. In 1848 the Winnebagoes disappeared, the Pottawatomies were moved to Kansas; also, and in July, 1851, the government acquired the title to northern Iowa territory from the Sioux. Thus in less than twenty years after the Black Hawk purchase every legal right of the Indians to Iowa land had been extinguished.

However, some of the Sac and Fox Indians, extremely dissatisfied with their new home in Kansas, drifted back to Iowa. A bad situation developed which finally led to the use of accumulated annuities due these Indians from the government in the purchase of a part of the present Indian holdings in Tama county, along the traditionally-loved Iowa river. This occurred during the governorship of John W. Grimes in 1856. Legislative action was taken the same year, permitting the presence of the Indians "so long as they shall keep the peace."

ADVICE TO GOVERNOR LUCAS

We also have a letter from Burlington, dated the 21st, which gives us little legislative news, but it appears from the drift of the letter that Governor Lucas is about to leave the ranks of his former friends, and cast himself into the arms of the Whigs—this we can hardly credit . . . ! He comes out too late—the old General (Harri-son) will not re-appoint him, and he had better make up his mind to quit with as good a grace as possible—for out he will go—there's no mistake.—*Iowa Sun*, Dec. 26, 1840.

SEVENTY YEARS IN IOWA

Memoranda by Prof. Frank I. Herriott of an interview with Mrs. Robert Miller Haines (Joanna Harris Haines), mother of Mary Haines Herriott (Mrs. Frank I. Herriott), a graduate of Iowa College, now Grinnell college, of the class of 1865, a resident of Grinnell since 1855, and of Iowa since 1852, in the eighty-first year of her life, at Des Moines, Iowa, January 2, 4, and 6, 1928.

Yes, my recollections of those early days in Lee county between 1852 and 1855 and of my coming to Grinnell in 1855 are still vivid. I was born November 24, 1843, on a farm near Harrisville in Butler county in northwestern Pennsylvania. The hamlet, or village, was named for my grandfather, Ephraim Harris. My father, James Harris, was what we would call today a well-to-do citizen. Besides his farm he was very much interested in the promotion of a smelting furnace. The high price of iron was his undoing just as the high price of food stuffs during the late World war was the undoing of so many Iowans in the last ten years. He extended too much and then mortgaged his farm to secure a note for a relative. The fall of prices following the Mexican war and the general depression ensuing was too much for him. He lost his holdings and decided to seek his fortunes in Iowa, tales of which were most alluring.

One fact I may note before coming to the journey west. Whenever it rained it was observed that all the pools of water about my father's furnace were covered with oil or tinged with the iridescent hues thereof. Back on the farm was what we called the "bog ore spring," to which people came from miles around to drink of its oily water believing it had a beneficial effect. Soon after we left for Iowa, on the site of my father's smelting furnace, was discovered one of the great oil wells—a gusher I believe they would call it now. I recall a philosophical remark of my father's about our leaving that fortune behind us. He said that probably we were better for not having it for the children of many of those who struck oil were spoiled by the inrush of unexpected and unappreciated wealth. He never bemoaned the loss of the farm and its incalculable riches.

My brother, McKee, had come to Iowa in 1851 and his letters home had been so enthusiastic that my father and mother had no doubts as to whither they should journey when the financial disaster compelled them to give up the old farm. They, with my three brothers, Ephraim, James, and William J. and three sisters, Susan, Jenny, Mary, and myself started for Iowa in the forepart of 1852, going virtually all the way by river boats: first down the Allegheny to Pittsburgh; thence down the Ohio river on the steamboat, "The Diadem" to Cairo; thence on the "New Englander" up the Mississippi to Keokuk.

For reasons of economy we took what was called the deck passage. One incident I recall vividly. Although but nine years old I could sing fairly well and was much given to it when by myself. My father and mother were very ardent not to say radical abolitionists. Many of my songs reflected their prejudices and public views on the heated subject of slavery. My singing soon attracted attention and I was asked to sing by the passengers. I sang the songs with which I was most familiar and one afternoon I sang the following words to the tune "Susannah Don't You Cry".

I'm on my way to Canada
That cold and dreary land.
The dire effects of slavery
I can no longer stand.
My soul is vexed within me so
To think I am a slave.
I'm now resolved to strike the blow
For freedom or the grave.

I was utterly innocent of the sorry significance of the song on board an Ohio river steamboat, with Kentucky always to the south of us and citizens of that state and other slave states farther south among the passengers. All of the anti-slavery passengers applauded my childish performance, but that song led to a rumpus. The southerners protested in no uncertain terms to the management. My mother soon sensed the situation and told me not to respond any more to requests to sing. I can appreciate now what trouble I might have incited.

Few other events of the trip remain with me. One other incident I recall however. As we were nearing the end of our journey I remember my father looking over toward the Illinois side and pointing out the town of Nauvoo and saying to my mother in tones that imported horror and reprobation, "That is the place where the Mormons live." He dwelt on some of the then recent events which had shocked the country: the riot which led to the assassination of the Mormon leader, Joseph Smith. I had no idea of what was involved, but I got the impression that they were some sort of terrible wild animals which were very dangerous.

EARLY IMPRESSIONS OF IOWA

My impressions and those of my parents of the country and the people in Lee county were somewhat mixed. We settled on the western side of Lee county close to the then notorious "Half-Breed Tract."* We had lived on a rough,

*An extract from a letter to Frank I. Herriott from William J. Harris dated May 4, 1929 at 2739 East Third Street, Long Beach, California:

"In the early spring of 1852 my father and mother with seven of their children took the boat at Pittsburgh, Pennsylvania, and came to Keokuk, Iowa, and settled on a farm twenty miles west of Keokuk. The building on the farm was a large log house with two rooms, one down on the ground floor with a large fire-place and an iron crane that swung in and out over the fire to hang kettles on for cooking. For baking they used a dutch oven which consisted of a flat-bottomed kettle with an iron lid. The kettle was set over hot coals and the lid was covered with the same. Outside the house we had a brick oven for baking bread. We were there three years without a stove of any kind. This was very different from what my mother had been used to as she had lived all of her married life up to time we left Harrisville in an eightroom house well furnished with all of the conveniences that were known at that time. My father went security for one of his brothers-in-law and lost all of his property. My mother's father, Judge McKee, gave her one thousand dollars and that with what little was saved out of the wreck brought us out west.

"Our neighbors in Lee county were all classes of people. Ralph Millard, the party from whom my father rented the farm, was a real shrewd Yankee with intelligence and business ability. There were others that cared for little outside of enough to eat, drink, and smoke, and lived largely by trapping as there were all kinds of game in the timber at that time. There were some from Missouri and they used a darky dialect which amused us children very much.

"Our farming was done with a yoke of oxen to a small plow and then harrowed with a V-shaped harrow and then sowed to wheat or oats by broadcasting them by hand from a pail carried on the arm. Sacks of wheat were distributed through the field to refill the pails. When ready for harvesting it was cradled by hand and thrown in swath and raked with a hand rake into bundles and tied with bands made from straw. At that time we had only a chaff piler for thrashing the grain which did not separate the grain from the chaff. After this the grain had to be run through a fanning mill turned by hand. Sometimes we thrashed our small grain by tramping it out with horses on the barn floor and then running it through the fanning mill.

"In planting corn the ground was prepared and made very smooth and then marked in squares with a wooden marker three feet and nine inches apart. The corn was then dropped by hand and covered by hand with a hoe. It was cultivated with a horse hitched to a single shovel plow. Father held the plow and I rode the horse to keep him between the rows.

"The small church building and schoolhouse that we attended was located a mile and a half from where we lived and the walk of three miles a day, a part of the time through snow from one to two feet in depth kept us strong and healthy with a good appetite for mush and milk."

hilly farm in Pennsylvania, the land of which was not very fertile. We had heard so much of the beautiful prairies of Iowa and their amazing fertility, but we found this country hilly and wooded and its roughness was not more attractive than the region from which we had come. My own disappointment was quite pronounced and I did not get over it until I came to Grinnell three years later. There were none of the vast open stretches of which we had been told. But there were bronze wild turkeys, prairie chickens, and quail which my brother brought home for my mother to cook for all of us to enjoy.

The people seemed strange to us, many of them even queer. Our neighbors as I recall them were either New Englanders or southerners. The latter were more numerous and controlled local affairs. The intense abolitionism of my parents tended to alienate us and to enhance our sense of loneliness.

My father and mother had been old school Presbyterians. When the discussion of slavery became acute in the 40's they left that church because of its attitude toward the question and joined the Free Presbyterians. They found no church of choice in Lee county. They would have joined the Congregational church of their New England neighbors, but their stout consciences and stiff notions of rectitude on the subject in controversy would not allow them to do so. The Congregationalists were patronized, if not financially assisted, by the American Tract society and that body would not publish any anti-slavery tracts, or in any manner give its countenance to the anti-slavery agitation.

It was not long before my father's strong views were well known and of course the southerners looked askance at him and the whole family and this increased our sense of isolation. My father did not then engage in any open or offensive agitation of the slavery question, but our home was the gathering place for abolitionists and this fact did not increase the good-will shown to us. I can remember my father and two of my sisters going to Salem

in Henry county to an anti-slavery convention that aroused a great deal of interest in the family. I believe it was in 1853.

Another bright memory that does not fade is connected with Lee county. It was in our first home in Iowa that I read "Uncle Tom's Cabin". We took the *National Era* in which the story first appeared. I looked forward to each issue of the paper with an intense interest that surpassed any I have experienced since. I was so eager to get the paper from the carrier that I would go down the road to meet him as he brought the mail. If I was lucky in getting the longed-for chapter I would go off in the woods near the old home to read its fascinating chapters before anyone could interrupt. If I was not forehanded, I was alert to get it when it was laid down and I would hie myself to the loft to read it undisturbed.

The presidential campaign of 1852 made little impression on my mind, save that following my father's views I had little interest in either of the two major parties because of their opposition to radical anti-slavery propaganda. I recall a meeting at our house at which a Wesleyan Methodist preacher, a Mr. Whitten, said without any sort of reservation, "I never trust a Whig".

NO HARDSHIPS EXPERIENCED

In a general way we suffered none of the distress, privations and misfortunes portrayed in that story of the Dakotas thirty or forty years ago, Rolvaag's "Giants of the Earth". We lived in a log cabin of course, but we were always comfortable. We were poor as we measure worldly possessions today. One thing, however, mother always had plentiful supplies of bedding and no matter how cold the wintry nights might be, we were always warm. One matter you might be interested in, the women of the family always slept on the first floor of the cabin and the men in the upper part. This practice was due, I presume, in part to the needs of the young children. In the order of things today it would be reversed.

A characteristic or trait of my parents I want to leave on record. Although my father suffered sorry financial disaster in connection with his ventures in Pennsylvania and endured many privations of comforts, not to say luxuries, which he and my mother had been used to, during all those first years in Lee county and later in Poweshiek county I never heard either one of them, singly or together, bemoan their financial reverses or complain about the hard turns of fortune they had borne. At the table or about the fireplace, or after they had retired at night, usually their conversation was about the traffic in alcoholic intoxicants or the rights of women. We had much plain living to be sure, but we had with it always much high thinking and wholesome discussion. These memories I hold as my precious heritage.

One of the interesting experiences in Lee county was our relation to the New Englanders. Between our place and Warren was a Congregational church. The pastor was Mr. Danforth Bliss. He came to see us and wanted us to join his church as there was no Presbyterian church within reach. He was much disappointed that the strict views of my parents prevented, but it made no difference in his good-will and graciousness to us. He was a man of beautiful spirit and a person of wide influence for good in our community. His church was not strongly supported and received much of its support from people back in New England.

Another fine influence in my girlhood was a young schoolteacher, another New Englander, a Miss Allen. She was one of the many teachers sent out from New England by Governor Slade of Vermont. She was a beautiful woman and a wonderful teacher, a graduate of Mt. Holyoke. The natives stood in awe of her. Whatever may have been the traditions as to mischief and tricks, they were never tried upon her in her administration of the school. She easily dominated the entire situation. She married a Mr. Scoville, another New Englander of marked refinement.

The southerners among whom we lived seemed very queer to us. Their customs and manners and speech were strange to us. They were kind and neighborly if we or anyone encountered ill-fortune, but for reasons I have mentioned we had very little to do with them.

SOUGHT BETTER LAND

My father's discontent with the character of the land, the rough, hilly country, and the additional fact that he was living on rented land made him begin to look about for a better location. He wanted prairie land that he could cultivate more extensively and more easily. By good fortune he read one day in 1854 the advertisement or announcement of the plans of J. B. Grinnell for the planting of a colony in north-central and eastern Iowa. A church and a school of high learning were to be established and anti-slavery principles were to be maintained. I cannot tell now whether he read it in the *National Era* or the *New York Independent*, which he may have come upon in the home of Reverend Nichols. As soon as he read the prospectus, father exclaimed, "That's the place for me".

My father and brother Samuel went up to Grinnell in the fall of 1854 to examine its prospects and, if satisfied with the outlook, to purchase a farm as circumstances might suggest. My father decided to buy of Mr. Grinnell eighty acres at \$4.00 per acre, a mile west of the north line of Grinnell. My father returned to Lee county and my brother remained to prepare for our coming in the spring. He was a carpenter and built a shack for us on the corner of West street and Fifth avenue. He had it ready for us when we arrived.

We left early in the spring of 1855, or late winter, for snow was still on the ground when we started. There were ten of us, my parents, my oldest brother Ephraim and his wife, Rachel Hanlin, my two brothers, James and William J. and my three sisters, Susan, Jennie, Mary, and myself. We travelled in two covered wagons drawn by yokes of oxen, and in a two-seated buggy drawn by two

spirited horses of which my father was very proud, and which were mettlesome and hard to hold, for they were in excellent condition. The weather was very cold and we had to travel with care, for my mother was suffering from a severe attack of lumbago. Save mother's distress, we enjoyed the journey. We had plenty of warm clothing and we stopped along the way at several places, among them Bonaparte and Agency City. At night the men slept in the wagons while mother and the girls put up at hotels, or taverns as they were called. The spirited horses were hard to hold and when we were entering Grinnell, notwithstanding the long tiresome day they had had, those horses went prancing along the prairie road and up to the Chambers House where we were given a warm welcome. I can still see Abbie Whitcomb, later Mrs. Horace Robbins, who welcomed us, and her sister Helen, looking from the window as our horses trotted up to the front door of the hotel.

This journey to Grinnell gave me the fulfillment of my dreams of the prairies. In 1855 there was not a tree within three miles of Grinnell. We could see for miles and all my longings for vast open spaces were satisfied. The selection of the town site, we were told, was due to Mr. Grinnell's inside information that the managers of the Rock Island railroad, then called the M & M, was to locate a station at this point.

Another thing I shall remember as long as I live with unalloyed and inexpressible pleasure was the magnificence of the wild flowers that made the prairies for miles in all directions one gorgeous mass of variant beauty. I simply cannot adequately describe it. Some three years ago I was asked to tell of my pioneer experiences to the Kiwanis club of Grinnell. I indulged in what must have seemed to the present generation utter extravagance in adjectives and I felt they would suspect me of mere exuberance. But several whose memories went back to the same days, either in Grinnell or in other parts of the state, assured me that I had not misrepresented the facts and that I could scarcely overdraw the astonishing beauty

and profusion of the prairie flowers. As one looked over the stretches of the prairies, he must have been made of stone not to have been thrilled by the loveliness of it all. I cannot now name any number of species, but purple and yellow blossoms, wild roses and sweet williams were conspicuous among them.

INTEREST IN LIFE ON IOWA PRAIRIE

I learned to appreciate the extraordinary richness of the soil about Grinnell. My father came from Lee county well supplied with the latest farm implements, among them a breaking plow. He was soon in demand to break the heavy sod of the prairie. One part of the plow interested me and everyone else. In front of the plow-share and attached to the beam was a sharp knife blade reaching to the point of the share which was to cut the sod ahead of the share, thus insuring a clean cut line in the turnover and reducing the strain on the plow and the oxen pulling the plow. This plow was a matter of no little curiosity to the other residents as one of the new devices for agriculture. Because of its efficiency my father was asked to do, and did do, most of the first breaking of the prairie around about Grinnell in the next two or three years after our arrival. The extraordinary richness of the soil was a matter of constant astonishment and delight to my father. As you know it was almost coal black and as the plow turned the sod over, I recall how my father would exclaim time and time again, "How rich this is", and compare it with the poor farm land we tilled back in Pennsylvania.

Our method of planting corn and potatoes may be of interest. One of my brothers or sisters or I would follow the plow and drop the seed corn or potatoes at regular intervals and the next time around the plow turned another furrow over and so covered the seed. Was it hard work? Not to me. The new farm life was a constant delight.

One childish horror I suffered—and not exactly childish either—came from the innumerable snakes that in-

fested the prairies. We encountered them in all directions, and there were some very dangerous kinds such as rattlers and copperheads. My brother Will kept us in a state of terror from his irrepressible habit of killing them in a reckless manner. He was constantly doing it. His method was not with sticks or stones but by picking them up by the tails and snapping their heads off. How he could do it and how he did it so skillfully I never could understand, but he would even though my father rebuked him time and time again for his recklessness and forbade him doing it. But he brought the rattles into the house by the score.

My recollections of our first days in Grinnell prior to the Civil war cluster about several persons or incidents: first, the founder of the town, Mr. Grinnell, and the character of the people we found there or who came soon after; second, Professor and Mrs. L. F. Parker and the education I received under their teaching and the ideals they exemplified; third, the coming of Iowa college and its trustees, faculty and students; fourth, the movement for the abolition of slavery and John Brown's journey through Grinnell and conferences with those in sympathy with his program; and fifth, the onset of the Civil war and its frightful disturbance of the ongoing and progress of our peaceful life.

Each of these phases of our life constitutes a story in itself and I can give you only hints and glimpses of what actually occurred, or suggest the variant phases of the influences which remain in my memory. They are typical of the best in the beginnings of Grinnell and in the beginnings of the state. Time has worked many changes and I necessarily see many of those events through memories colored by prejudices, or marked predilections, and I hope none will ascribe to me arrogant or false assertion.

APPRECIATION OF FELLOW TOWNSMEN

I had all the natural pride of an American. I became possessed early with the pronounced opinion that Grinnell was a very fine place in which to live and that her

people were as good, or if you must have it, a little better than the average. I have since learned that there were many other communities in the state made of people precisely like my fellow townsmen of Grinnell whose culture, public spirit in public affairs and philanthropy and private and public morals were the same as ours. One does not live as long as I have and not discover that virtually all people, no matter whence they may hail are very much the same at heart in public purpose and private virtue.

The most significant fact about Grinnell in contrast with my first home in Iowa was the predominance of New Englanders. Their ideas and ideals prevailed, but intermixed with these were emigrants from the middle states and a few southerners. In contrast with this was the fact that in the country a few miles west and south and east of town were settlers who came largely from the south, or from the states of Pennsylvania, Ohio, Indiana, and Illinois. The difference in habits, customs and speech were pronounced and interesting. Each group was "odd" or "queer" to the others, and how we laughed at the speech and ways of some of them. The New Englanders came with better schooling and higher educational ideals than those of us from the western states and in our hearts we admitted the fact, but we never got used to some of their odd phrases. Their "I want to know", "Twant so" and "Do tell" always amused me. Their nasal twang and some of their pronunciations always made us smile. Such as "idear", "caows" and "hoss".

One experience has remained bright in my memory. I was playing with one of my best girl friends about a cherry tree in the spring. I told her with pride that I had "clum" that tree. Whereupon with a reproving manner she said, "You clim the tree". We squabbled for some time as to which was correct, but in time we learned that we were both wrong.

We noticed that the New Englanders were sharper in trade and in making bargains than were the people from other parts. They were keen and shrewd. My father was a kindly man and seldom given to caustic comments,

but he frequently characterized them as "blue-bellied Yankees", and never felt quite comfortable in dealing with some of them; though he was never mistreated as far as I can recall. He felt that he had to keep his wits at their best in dealing with them and he did not like it.

The few southerners always interested us. One fine family, the Hayes, came with their emancipated servant whom we all knew as "Uncle Ned". We were impressed by their always treating Uncle Ned with such consideration. They were very kind to him and he repaid them. Their slow, drawling southern speech was very charming. I always liked to hear them talk. There was a softness in their tones and enunciation which was pleasing to our ears. I cannot say so much for the speech of the mountain whites and the Hoosiers who were numerous in the township about Grinnell.

PERSONALITY OF J. B. GRINNELL

The central figure and the most interesting personality was, of course, the founder of the town, Josiah B. Grinnell. He was a man of marked ability. He was alert, energetic, quick in his actions and thinking, and incessantly active in the furtherance of his many and varied interests. He exemplified and summed up all the characteristics of a founder and promoter of a western town. Including in his program a rather elaborate and extensive scheme for the moral improvement, educational advancement and social uplift of those he sought to attract to Grinnell, his project linked at least two of the great subjects of national debate, slavery and the suppression of the liquor traffic. Because of this we became more self-conscious and contentious than we would otherwise have been.

Mr. Grinnell was the life of every social gathering. He was witty and quick at repartee. He had a fund of good stories and told them well. Whether this was because of his exuberant nature or a part of his desire to make people glad that they were in Grinnell I will not

undertake to say. But I recall that as a child I was constantly watching him to see what he would do or say next for I knew that we would have a good laugh at some turn he would take.

As a public speaker he was very successful. His advocacy of the restriction or elimination of the evils of slavery was invariably interesting and at times thrilling, especially when fugitive slaves were a matter of local concern, or when the horrors of the struggle in Kansas were uppermost, or the last days of John Brown. He knew how to touch the quick of human feelings. His political opponents found him a hard one to encounter in debate. He was much sought after in campaigns prior to the Civil war and later, as his career in congress may suggest.

I recall an example of Mr. Grinnell's sagacity in scoring points in any project he was pushing—and he was always promoting some plan or other. One of the strong characters among the first settlers was Henry M. Hamilton. He and Mr. Grinnell did not pull together in their plans. Their differences were accentuated because Mr. Hamilton owned land south of the present line of the Rock Island while Mr. Grinnell's holdings were largely to the north. Mr. Hamilton, by shrewdness or by luck, got business developments, two stores, built on his side of the dividing line and this seemed to be the probable course of business, much to the chagrin of Mr. Grinnell. He offered several counter inducements but none seemed potent until he persuaded the trustees of Iowa college, then at Davenport and seeking a better or more congenial location, to come to Grinnell. He offered them as a gift twenty acres which were accepted as the college campus. With the coming of the college the tide of public interest turned and the trade began to turn north of the median line. Another item in his strategy was his gift of the present park which constitutes what in many Iowa towns is called the public square.

With the founder of the town I recall with more feeling his good wife, Mrs. Grinnell. The two were an in-

teresting contrast. He was exuberant, vocal, and congenial, a hail-fellow-well-met always. She was reticent, serious, even severe in mein and manners and gave the impression of sternness at first. But with all her sadness of manner and restraint in words, Mrs. Grinnell is one of the bright lights of my girlhood and my later womanhood. She was very kind in doing little things that make life easier for children and neighbors. I shall never forget her gift to us of a bag of apples, the first we had in Grinnell. A kind of fruit we so longed for and could not obtain.

GRINNELL AS AN EDUCATIONAL CENTER

Among the attractions of the town to my father and mother was the announcement of the plans for schools. These were first, the common or what is now called the grade and high schools, and second in Mr. Grinnell's forecast was a university. I recall caustic comments on the extensiveness of the undertaking. Fortunately the coming of Iowa college put a stop to the talk of a university. Our first school was taught by two New England women, Miss Lucy Bixby, and then by her sister, Miss Louise.

The coming of Mr. and Mrs. L. F. Parker was a happy incident in the promotion of Grinnell as an educational center. Prior to that we had done well, but when he began his work in 1856 everything changed and a new era was inaugurated. He was a graduate of Oberlin which to my youthful mind was the radiant center of all that was best. Readers of Edward Eggleston's *Hoosier Schoolmaster* know that the pioneer schools followed a simple treadmill routine in reading, writing, and arithmetic. Professor Parker, as we called him even then, changed all that. He made us eager to learn because he made us realize that knowledge was the means of introducing us to the larger life of the world about us and to the significance of the history of the world. Recitations were not a dull round of repeating what we had memorized. He illuminated the schoolroom and made our lessons vital. They related to life and they made us see that we were

individuals and how we might play a part in the progress of better things.

Mrs. Parker was then and ever after one of the most beautiful women I have ever seen. Her brown eyes and gentle ways and gracious manner of addressing young and old alike gave her remarkable influence. Professor Parker was more vigorous and electric in his work and she complemented him in the most telling way. They gave a distinction to the educational life of the community that constituted a most important part in Grinnell's fame.

It was due to Mr. Cooper, later Colonel Cooper, that Professor and Mrs. Parker came to Grinnell. He had known of them at Oberlin and their noteworthy success in teaching. Professor Parker wanted to settle in "bleeding Kansas", as we called it in anti-slavery circles, and went there to find a suitable location. Not finding just what he desired he stopped in Grinnell as he had promised and stayed.

The beginning of Iowa college, or Grinnell college as we now call it, constitutes a story by itself. Mr. Grinnell had very ambitious plans for the establishment of Grinnell university. It was incorporated as such and Mr. Grinnell was president of the board of trustees. As originally conceived the university was to consist of two seminaries or schools. One was to be located on what is the present campus and was to be for the young women. The other, for young men, was to be located in the southern part of the town, south of the present Rock Island railroad at a "safe distance" from the female seminary as the speech of those days put it. Mr. Grinnell gave twenty acres and further, as a part of his plan for establishing the university, he offered to give the proceeds of the sale of certain portions of the lots which he sold to settlers to provide a working capital or the beginning of an endowment fund. A wooden building was erected on the present site of Alumni hall, (registration building).

Why was not Professor Parker made president of the university and later of Iowa college when it came to Grinnell? The answer to this question involves one of the most interesting phases of our life. While we were in fact an anti-slavery community, there were sharp differences among us as to the proper limits of agitation. Professor Parker was an "Oberlinite", and all such were looked upon by the general public as extremists and dangerous radicals. This was especially true in Iowa. Oberlin stood for abolitionism and women's rights, subjects of violent contempt in the minds of both men and women outside of the small circle of advocates for coeducation, and upon this too the majority looked with grave doubts as to its wisdom and propriety. It was common talk that Professor Parker was promised the presidency of Grinnell university, but Mr. Grinnell and others with whom he had to work soon realized that however much they might sympathize with the new thought and progressive ideas of the day, they had to reckon with the strong current of common opinion in outlying regions from which they hoped to draw popular support for the new and ambitious university. The great majority looked at our radical reforms, or innovations as they were often called, not only with disapproval but with dread, precisely as the public looks today on Bolshevism, Communism, and sundry sorts of Socialism. The people of Iowa in those days, as generally through her history, were conservative, and Mr. Grinnell and his associates soon clearly sensed this fact.

The matter of the presidency hung in the balance for several years. The Civil war kept the decision in suspense and finally Dr. George F. Magoun of Bowdoin was called. His attitude, while 'advanced' was not so extreme in popular estimate as was that of Professor Parker, the Oberlinite. The relations of these two men and Mr. Grinnell constitute a most interesting study in human relationships in the furtherance of public philanthropy. Both had pronounced feelings and striking traits of character. Each was possessed with keen mentality and phy-

sical vigor and in the strenuous discussions of those days their influence on the course of events was definite and at times emphatic. They added much to the zest and picturesqueness of life in the town and constituted the major elements in its distinction abroad.

JOHN BROWN'S VISITS

The visits of John Brown on two occasions gave to Grinnell fame, or infamy, according to one's views of his career and character. I saw and heard him on one of his trips, but was too young to appreciate the significance of his coming. When he came with the eleven negro slaves he had taken from their masters in Missouri, I saw and heard him. The town was all agog with excitement. Everyone knew he was there and there were many who did not approve of his high-handed method of invading Missouri and kidnapping the slaves. Though they abhorred slavery as an institution, they realized that promiscuous interference with the rights of the slave holders would bring on the horrors of slave insurrection and civil war would wreck the country's peace. Mr. R. M. Kellogg, an old-line Democrat, was outspoken against public sympathy with such invasion of public and private law. Brown spoke in the church where the stone church now stands. I do not recall much of what he said but he denounced the oppression inflicted upon him. I particularly remember the harsh features, the cold, relentless eye and hawklike look of the hero of the Ossawatamie. He kept men and children alike in a state of awe and in this fact, I suspect, lay much of his ability to do things that most men would not dare to try to do.

The next morning Brown stopped in front of the schoolhouse with his covered wagon and hailed Professor Parker who went out to talk to him. We youngsters knew as soon as our teacher left who was out in front and one of the pupils asked if we might not go too. Either because of his sympathy with us or because he appreciated that it was useless to insist that we remain in our seats and pursue our studies, Professor Parker consented. We

all scurried out and huddled about, a cluster of excited children, and saw the much talked of man sitting in the wagon seat holding the reins of the horses. Again that cold, stern eye held us in awe and silence. We were much excited to see a number of woolly heads and flashing black eyes and rows of white teeth greeting us through the cracks in the wagon cover where it had been lifted by some of the irrepressible pickaninnies crowded in the back of the wagon. We were all a tiptoe to see, and agog with suppressed excitement.

Because of my parents views on slavery we were among the conductors of the underground railway. It was a subject of little discussion, in fact, was not mentioned at the table or about the hearth. Father and mother frequently engaged in whispered conversations and we knew something was on, or up, as the phrase goes, but we were never told what it was. I believe it was not generally known that our house was a "station" because my parents were so reticent. We children knew it was a dangerous topic and talk of it might subject the family to arrest or attack and we instinctively said nothing.

One night when I came home I found a colored woman with a baby in her arms sitting by the fire. We heard mother and father whispering to one another and realized that preparations were being made. In the morning she and the baby were gone. My brother had taken them on their way. Needless to say all this gave a peculiarly exciting turn to life for us and made us all as alert as crickets to the course of public events, especially those relating to slavery.

The episode of the negro boy's education which so disturbed the peace of Grinnell was one in which my brother Ephraim was involved in no small measure. It sharply illustrates the curious phases and limitations of public and private feelings about the irrepressible negro questions. The public today is no different in such matters than it was in those exciting days.

My brother, Dr. Ephraim Harris, entered the army service as a regiment physician. In New Orleans he

became in some way interested in an attractive negro lad called James. How my brother took charge of him or felt concerned to help him I do not recall. But he brought him to Grinnell. His education became a matter of concern and he was sent to the town school. His appearance in the schoolroom precipitated another crisis. Grinnell had a number of New Englanders who were idealists and friends of humanity when thinking of far-away China, Africa, or South Carolina, but their zeal in good works cooled when the actualities came into town and next door. Several citizens protested against James being put in with their children in school. Some years before the exclusion of negroes had been sought under a resolution denying "foreigners" the privileges of schools but it had been voted down with a narrow margin. Two citizens, both from New England, Captain Clark, an old sea captain, and Mr. Kellogg, were leaders of those who came to school to protest. But Professor Parker announced in no uncertain terms that anyone who ventured to take the negro boy from the school must do it over his dead body. As previous experiences with the Oberlinite indicated what his assertion implied, the lad was left alone. Nothing came from the flare-up but smoke.

LINCOLN AND THE CIVIL WAR

Strangely I do not recall much about the political discussions preceding the election of Abraham Lincoln. My father and mother were so extreme in their views that they looked upon Lincoln with indifference, if not with positive suspicion. He did not attack slavery; he stood for the protection of the slave-holder's rights in his ownership of his slaves, even sustaining the Fugitive Slave Law. His opposition to the extension of slavery was not extreme enough for them. For years they had read the *Radical*, a paper of extreme anti-slavery views. Later it was called *Principia*. During the campaign of 1860 and in the forepart of the war it expressed most adverse opinions about Abraham Lincoln and had no respect for his program of "saving the union" regardless of the abo-

lition of slavery. It was not until a year after the beginning of the war that my father became convinced that the abolition of slavery was one of the inevitable results of the struggle and that Lincoln's course began to interest me. The proclamation emancipating the slaves, of course, changed everything for us. Lincoln became one of our fixed stars.

My recollections of the Civil war are not so clear as it seems they should be. Four of my brothers and my father enrolled in the army. My brothers, James, aged 23, and Samuel, aged 30, enlisted in Company B of the Fortieth Iowa Infantry, and served for three years. My oldest brother, Dr. Ephraim Harris, was associated with the same regiment as assistant surgeon but the major part of his service was in charge of a hospital given over to smallpox cases in New Orleans. My brother McKee also served. Their commanding officer was Colonel Cooper and they and my mother remembered gratefully his kindness and consideration. My youngest brother, William, was ordered into service, but because of my mother's need of his help with the farm he was released, and I sympathized with his disappointment.

My father's war experience was interesting. He was fifty-eight years old, beyond military age. He joined the famous "Greybeard Regiment" the Thirty-seventh Iowa Infantry, which was mustered into the national service on December 15, 1862 at Muscatine and mustered out at Davenport May 24, 1865. All of the members of the company were over forty-five years of age and were not subject to draft or other call of the government. The regiment saw considerable service of an important character at St. Louis and Franklin, Missouri, at Rock Island and Alton, Illinois, at Memphis, Tennessee, Indianapolis, and Columbus, Ohio. At Indianapolis and Columbus they guarded prison camps. My father enlisted because his conscience and earnest feelings about slavery compelled him. He was not much concerned at the outset because he felt that President Lincoln was not determined to abolish slavery. When it became clear that slavery was to

be abolished, he felt no doubt as to his duty to do all that he could to assist. The achievements of the regiment and their substantial service won high praise from their officers and the government.

Our work in college was, of course, completely disturbed by the outbreak of the Civil war. We felt the same intense feeling that surged in the public at large. One incident had much of the absurd and pathetic in it. It occurred at the outset of the war. The girls of the college, mostly of my class, made a flag, or perhaps they bought it, at any rate possessed one. When Stephen A. Douglas died soon after the war broke out, Mr. Kellogg, an ardent Douglas Democrat, asked that the flag be hung at half-mast in recognition of the fact, because of his prominence and because from the time of his defeat for the presidency he had earnestly urged the South not to secede, and both the North and the South to support the Union. We should have acceded to Mr. Kellogg's request readily, but we did not. Rather, we summarily refused to do so. Mr. Kellogg in some heat and precipitancy came to the college building where the flag was and undertook to lay hands upon it and himself carry out his purpose. He was anticipated and resisted by the boys. Some hot words passed and Mr. Kellogg had to abandon his plan. The next morning there was seen dangling from a tree in front of his home an effigy and attached thereto the ungracious words, "Empty barrels make the most noise". My neighbors never had much respect for college students after that. It was a silly performance. In the light of subsequent developments I know that we should have put aside our prejudices but we were such ardent youngsters, as most people are, that we could not forget that Douglas had tried to defeat Lincoln, that he started the repeal of the Missouri Compromise which we regarded as a sacred compact, and that he was a defender of slavery which we held indefensible.

Our college class work was more or less erratic just as work was disturbed in the World war, by constant excitement from news of the events, by our concern for our

loved ones facing the dangers at the front, and by the intermittent reports of victories and then of defeats with horrible destruction. Systematic and serious study was very difficult, or rather impossible.

All of the able-bodied men of the classes enlisted. James Ellis and Carl Kelsey of Grinnell, John Carney whose home was near by, Hiram Cardell of Malcolm, Joseph Lyman from west of town and W. S. Kennedy, a Quaker from Sugar Creek township; all of these went to the front. From my own class of 1865 three left: Henderson Herrick, Robert M. Haines and Charles Scott. Mr. Haines was a Quaker and was constrained by his own and his mother's views as to war, but he went into service of the Christian Sanitary Commission and served as a nurse at a hospital in St. Louis. Charles Scott's name revives memories of his hard struggle. He had to work for his living while in school. He was an excellent student, a strenuous worker, and died two years after graduation.

FAST TRAVELING

A gentleman of this place arrived yesterday morning on The Rolla having come up from New Orleans in ten days, less seven hours, including 27 hours spent in St. Louis. This is the quickest trip ever made on the Mississippi. He came on board the steamer St. Louis as far as St. Louis.—*Iowa News*, Dubuque, Wisconsin Territory, June 9, 1838.

NOTICE! — Owing to the scarcity of cash, the subscriber will receive the following articles, viz: Corn, Oats, White Beans, Wood, Flour, Butter, Eggs, and Lard, at cash prices in payment of fee for recording. Fees in all cases to be paid in advance.

JOHN D. EVANS.

Recorder's Office, Feb, 21, 1842 2 w

An advertisement appearing in the *Dubuque News*, February 28, 1842.

IMPERIAL EXPANSION OF M. E. CHURCH

By THE REV. R. E. HARVEY

IV - 1864-1872

Had the Rev. U. P. Golliday been on the Iowa Conference side of the boundary in 1864, it would be an interesting speculation as to how he would have characterized the parliamentary tactics of the Reverends Sanford Haines and David N. Smith, delegates from Western Iowa in the General Conference of May 1864, in seeking redress of the wrongs visited upon them in 1860. For, allied with the Upper Iowa delegation, who cherished some boundary grievances of their own against their common mother Conference, they secured the straightening of that eastern dividing line and took over the west half of Upper Iowa territory.

To the new unit was given the name of their preference—"Des Moines Annual Conference," the eastern line of which starting at the southeast corner of Wayne county ran directly north to the south line of Marshall county, and there connected with a line extending from the southeast corner of Story county north to the Minnesota line, taking in the western half of Iowa and all the Dakotas.¹³ A region larger than any European empire of that day outside of Russia, and certainly must have looked like a Benjamin's mess in extent¹⁴ to the group who sat down before it at Clarinda, Aug. 31, 1864. Nor did their new acquisitions consist of acreage alone. Des Moines District received six fine parishes at its northeastern corner, while from Upper Iowa came two entire districts, Fort Dodge having twelve pastoral charges, and Sioux City with five. 1,469 church members came with the real estate, but only three church buildings and six parsonages were re-

¹³See *M. E. Church Discipline for 1864*, Part VI, Chap. IV, Paragraphs 10, 21, and 53. Dakota does not appear in this connection, but it was included in Upper Iowa limits in its minutes of 1863, as part of Sioux City District, and was so administered by Des Moines Conference from 1864 onward.

¹⁴See Genesis, Chap. 43, Verse 34.

ported for the two districts. "Day of small things" indeed, but not to be despised for out of those small beginnings grew four great Conferences.

Having sketched in some detail the Methodist beginnings in the southern portion of the Des Moines Conference, it is proper that some account be given of operations farther north, since a new division took place only eight years later.

The Boone county pioneer preachers, as previously intimated, accompanied advancing settlement up the Des Moines river, and in 1852 the Rev. H. J. Burleigh held a three days meeting in the hospital tent at Fort Dodge, while that post was a building.¹⁵ About the same time the Rev. Montgomery, preacher-magistrate at Boonesboro, formed a class in Webster county at the home of Wm. Pierce, from which sprang the Homer M. E. church; and another in Wahkonsa township, as part of his circuit running from Saylorville to Boone river and perhaps further.¹⁶ With the establishment of regular preaching in Fort Dodge by the Rev. E. R. Clegg in 1854, Webster Mission was set off from Boonesboro Circuit, Presiding Elder Wm. Simpson holding the first quarterly meeting at Homer Dec. 25 of that year. But three classes were reported in the county at that date, Fort Dodge not appearing until March, 1855, with fifty cents contributed for ministerial support.¹⁷

Growing rapidly Fort Dodge was able to erect a frame meeting house in 1857,¹⁸ and the same year a Swedish M. E. church was formed at Dayton by the Rev. Andrew Erickson, followed the next year by an American society organized by the Rev. W. H. or H. S. Lawton, which group set immediately about church building, incited thereto by Hon. Stephan B. Ayres, leading contributor and di-

¹⁵*History of Fort Dodge and Webster County*, by H. M. Pratt, Vol. I, Chap. 4, p. 181.

¹⁶*Centennial History of Webster County*, 1876, by E. G. Morgan. The Rev. Montgomery was living in Boonesboro when this work was published, and very likely assisted in preparing the above data.

¹⁷*Illustrated Fort Dodge*, p. 154.

¹⁸*Centennial History of Webster County*, 1876, by E. G. Morgan.

rector of construction.¹⁹ Vesper, also in Sumner township, was occupied that year, with which extension of operations Webster Mission became Webster Circuit in 1855, Fort Dodge Circuit in 1859, and Fort Dodge Station in 1864.²⁰ Some forgotten one of these far-ranging scouts must have reached Algona, whose Methodist beginnings are traced to the early 1850's, but whose records begin November 6, 1857, with revival services conducted by the Rev. Mr. Lawton, of Fort Dodge Circuit, in the McHugh tavern; the converts of which were most probably formed into a class at that time. He also opened work at Dakota City that same year;²¹ so we see that in about ten years from its founding the old Fort Des Moines Mission and its offshoots had occupied the land clear to the Minnesota line.

NORTH CENTRAL IOWA REACHED

The portion of Des Moines Conference lying east of this picket line was entered mainly from farther east, for a complete account of which the reader is referred to the Rev. Stephen N. Fellows History of Upper Iowa Conference. Methodism entered Hardin county with the Rev. Ethan C. Crippen, local preacher from Canada—"A plain God-fearing man, very zealous, who always went where duty pointed the way," who began work in Hardin and Pleasant townships in 1853; at Eldora and Iowa Falls in 1854; next year he preached the first sermon in Etna township, and performed the first marriage ceremony, both at the home of David Hawks. Succeeding years found him laboring with circuit pastors who attached his societies to charges headed by Eldora, Steamboat Rock, Iowa Falls, Ackley and Alden, as these places came upon the map.²²

¹⁹*History of Fort Dodge and Webster County.*

²⁰*Ibid.*

²¹*History of Kossuth and Humboldt Counties*, Union Pub. Co., 1881, p. 747.

²²*History of Hardin County*, by Historical Department of Iowa, 1888.

Different is the story of Hamilton county,²³ for there, "without benefit of clergy," the first settlers held prayer meetings in each others cabins from 1850 until April of 1854, when the pastor of Webster Mission extended his circuit into Hamilton; the next year the Rev. Andrew Ericson opened Swedish work in the county; in 1857 a class was formed at White Fox schoolhouse by the Rev. David F. Gray, an aged local preacher. After his demise it was served by the Reverends Abbott and Montgomery until 1862 when it was moved into Webster City by the Rev. Wm. Black, where the Methodists shared the city hall with other denominations until able to erect their own house of worship in 1866.²⁴

The first religious services in Hancock county were held in the home of Benoni Haskins in the spring of 1858, by the Rev. Mr. McNutt. Some time later, J. W. Elder of Garner prevailed on the pastor at Forest City to hold occasional services at his house, paying \$5.00 for each trip. Regular work in that place began in 1871, and the Rev. W. W. Robinson organized the Garner M. E. Church in 1872.²⁵

The Methodist interpretation of the gospel message was carried into Winnebago county in 1857 by a preacher named Hankins, who, having been a rather undesirable citizen prior to conversion, out of personal knowledge scourged the sins—and sinners—of the community in terms so explicit as to provoke retaliation in a series of pranks, culminating in stealing the wheel caps from his buggy, damaging the vehicle badly and giving the preacher a severe fall, rousing the old Adam in him to the point of promising the culprits a genuine "Peter Cartwright licking," couched in language smacking more of his past vocabulary than suited a minister. Whether Bro. Hankins ever was able to redeem his promise, historians have not

²³*History of Hamilton County*, by J. N. Lee, 1912, Chap. III.

²⁴*Ibid.*, Chap. 26, p. 290; and p. 324, where the Stratford church is said to have stemmed from a class at Hook's Point.

²⁵*History of Hancock County*, Union Pub. Co., 1883.

recorded. The Forest City church was organized in 1858, but the Norwegian Methodists provided themselves with a house of worship long before the American society was able to do so.²⁶

Northwood church, Worth county, was founded in 1862 by the Rev. Mr. Garner. In Cerro Gordo county the Rev. Mr. Holbrook preached in Portland township in 1856, but other details are lacking until the establishing of churches in Rock Falls and Mason City in 1865, followed by another at Rockwell in 1869 by the Rev. W. S. Dorwin. The first services at Clear Lake were held by the Rev. Elias Pattee, at the residence of Joseph Hewitt, near the lake shore, date not given; but a class was formed at this first meeting, and in November, 1870, the Rev. J. W. Todd, of Fort Dodge District held the first Clear Lake quarterly meeting, James Williams being pastor.²⁷

The earliest Methodist work in Franklin county dates to 1853 when the Rev. Mr. Connell of Ackley Circuit began preaching in Osceola township; Oakland church was organized in 1860, by the Rev. Mr. Jones of Alden Circuit; Hampton church was part of a circuit consisting of Shobe's Grove, Chapin and Maysville, until with the erection of a \$6,000.00 church building, that place was made a station.²⁸

Wright county's first sermon was delivered by the Rev. David F. Day in June, 1858, and a class enrolled, consisting of three married couples, which met in a log school house located on the site where in 1889 the Goldfield M. E. church was built. Belmond church was organized in 1860, John Connell first pastor. Dows church then called Otisville organized in 1871 by the Rev. Mr. Hamilton as part of Alden Circuit; Eagle Grove was served from Goldfield until the construction of the railroad; later Wright county Methodist history belongs to the era subsequent to its connection with Des Moines Conference.²⁹

²⁶*History of Winnebago County*, Union Pub. Co., 1883, pp. 742, 747, 887.

²⁷*History of Worth and Cerro Gordo Counties*, Union Pub. Co., 1883, pp. 785, 929.

²⁸*History of Franklin County*, Union Pub. Co., pp. 428 and 499.

²⁹*History of Wright County*, by Hon. B. P. Birdsall, Chap. 15, p. 171.

THE IOWA LAKE DISTRICT

West of the Des Moines river belt of circuits, the Iowa lake country furnishes a story almost exactly duplicating the rise and fall of Columbus Seminary, previously recorded in these chronicles. Into that romantic region, with a wave of settlers in the late 1850's came one, the Rev. J. S. Prescott, a preacher who rivalled the contemporary bishops of the church in eloquence. Also he was gifted with the visions of an empire builder, without the practical genius to make them realities; for, conceiving the ambition to found a great university amid those scenes of beauty, he obtained what he was assured were valid options on vast tracts of water front lands, the proceeds of which as residence and farm sites were to erect and endow the institution. Thus equipped, his glowing oratory easily persuaded Upper Iowa Conference to lend the project its approval, and in promotion thereof to create Spirit Lake Mission, covering the four counties of Dickinson, Emmet, O'Brien, and Clay, with the Rev. Cornelius McLean, as Missionary. The mission took root and flourished, was divided, subdivided and parcelled into smaller areas as population increased, but "alas for the preacher's cherished schemes," none questioned for a moment Mr. Prescott's integrity, but his utter ignorance of correct forms of real estate transfers, and utter incapacity to fathom the wiles of land speculators, sunk in vexatious litigation a project that might have made those lake shores a majestic seat of sacred learning.³⁰

We have noted formerly that William Black, pioneer missionary at Sioux City extended his travels into Sac county; his advent there was regarded by Mrs. Isabelle Corey, an early settler, as a direct answer to her prayer, offered while kneeling upon the spot long years ago occupied by the Sac City Methodist church, that God would send His Gospel and plant a church in that place.

³⁰*History of Dickinson County*, 1902, by R. A. Smith.

A class enrolled at the first service met in the Corey home until, in 1857, the first schoolhouse was built; in it the society worshipped for almost twenty years before able to erect a sanctuary. If there were other Methodist churches in the county while attached to Des Moines Conference, we have no record of them.³¹

The Rev. Mr. Black also traversed Ida county the same year—1855—establishing regular preaching in the Moorhead home,³² where it continued for sixteen years. The settlers were few and scattered, numbering only 63 in 1865. Ida Grove M. E. church, having ten charter members, and Battle Creek with probably fewer, were organized in 1869 as part of Mapleton Mission, by the pastor, eighteen year old L. H. Woodworth, a tall lanky Kentuckian, son by her first marriage of Mrs Artemis Brown. This earnest youth went to northwest Iowa on invitation of the Rev. Bennett Mitchell, when the latter took charge of Sioux City District, and spent most of his life in that region. He served Ida Grove church four separate terms, totalling twelve years, one-third of the time elapsing between the beginning of his first and end of his last pastorate at that place; probably an unparalleled record anywhere at that era in Methodist administration.

No definite date has been found for Methodist beginnings in Calhoun county, but services were held from 1856 onward at Lake City; one of the earliest pastors was the Rev. Mr. Cadwell, of whom we have no further information; a Sunday school was started by Manson Methodists in 1866, with Robert Glover as superintendent, in the fall of that year the Rev. Mr. King from North Lizard river formed a class at Manson, but we have no further account of Calhoun M. E. churches during the Des Moines Conference jurisdiction.³³

³¹*History of Sac County*, 1914, by Wm. H. Hart.

³²*Inventory of County Records*, by W. P. A. Survey, 1938; *Historical Collection of Ida County*, by Dr. G. E. Moorhead, first born white male child, p. 6; *ANNALS*, April, 1944, p. 311. Dr. Moorhead passed away late in 1944. *History N. W. Iowa Conference*, p. 346; and elsewhere for L. H. Woodworth.

³³*Past and Present of Calhoun County*, by Beaumont E. Stonebreaker, Chap. 15; *Church History*, 1915.

Buena Vista county cast only fifteen votes at its organization in 1858, yet with a population of merely fifty-seven in 1860, the church was shepherding them through a class formed the preceding year at Sioux Rapids, by the Rev. O. S. Wright from Cherokee, who delivered the first sermon in the county at the home of Luther Barnes. The Storm Lake church was enrolled October 4, 1868, on the Chamberlain farm at the west end of the lake, by the Rev. Thomas Whitely, a local preacher who supplied a circuit reaching south to Ida Grove, west to Cherokee and north to Peterson; assisted by another local brother named White. They were succeeded in 1870, by the Rev. J. R. Horswell, who appointed to Storm Lake Circuit, moved the meeting place of the society into the village, preaching the first sermon there in the C. & N. W. freight depot; yet so scanty was the population in 1872 that the pastor at Sioux Rapids, the Rev. Rufus Fancher included points in Clay county to eke out a living salary.³⁴

THE NORTHWEST COUNTIES

The first settler in O'Brien county, Hannibal H. Waterman, was a fervent Methodist exhorter, (licensed worker ranking between class leader and local preacher, authorized to hold meetings anywhere he could get hearers; many of whom graduating into the regular clergy) and secured stated services at the earliest date possible, 1858, when the Rev. John Becknell preached the first sermon at Old O'Brien. That fall, Little Sioux Mission was established, extending from Spirit Lake to Cherokee, C. S. Wright, pastor, whose compensation was \$40.00 mission stipend, and \$27.00 from his congregations. In 1864 the O'Brien work was placed in Smithland Circuit, and Seymour Snyder armed with bible, hymn book and rifle, equally expert with all three weapons, reached up into Minnesota, travelling seven counties in the two states.

³⁴*Past and Present of Buena Vista County*, by C. H. Wegerdent and Th. Walpole, 1909.

The first house of worship in the county was a sod structure, erected in 1871. In 1914 when the work from which was gleaned the foregoing information was published, O'Brien county boasted a Methodist church in every township; and undoubtedly a number of other denominations also.³⁵

The first preaching in Osceola county—date not given—was by the Rev. S. Aldrich in the home of Elbridge Norman, about one and a half miles west of Sibley; sometime subsequently the Rev. Ira Brasheers, a one armed Civil war veteran, traversed a circuit covering portions of O'Brien, Osceola, Sioux and Lyon counties, while the Rev. John Webb, of Spirit Lake Circuit divided time with Sibley. In April, 1872, Reverends Webb and Aldrich formed a class of nineteen members at the home of A. M. Culver, close to Sibley, and the N. W. Iowa Conference at its first session that fall, appointed Webb to Sibley, limiting his field to Osceola county.³⁵

Our records of Monona county beginnings are very scanty; certain it is that the itinerants who carried the gospel from Magnolia north to Woodbury, would not bypass the intervening spaces. In 1864 when Onawa Circuit made its first report to Des Moines Conference, by J. M. Hedges, pastor, there were twenty-six members who contributed \$39.50 for benevolences, and \$404.40 for pastor and presiding elder. In succeeding years the circuit was served by the Reverends H. H. O'Neal, M. D. Collins, James Lisle, W. E. Hamilton, covering the period until Bennett Mitchell took the Rev. J. M. Rust along with him to supply the Onawa charge; during which period the only recorded advance was represented by a parsonage worth \$300.00, located ten miles across dreary prairies from town. Not until 1870 did the society in Onawa take organic shape, and until separated from Des Moines Conference was grouped with Woodbury charge, and the statistics grouped likewise. The foregoing items are gleaned mainly from Des Moines Conference Journals. The only

³⁵*Past and Present of O'Brien and Osceola Counties*, by Hon. Wm. J. Miller of Osceola and J. L. E. Peck and O. H. Montzhument of O'Brien, 1914.

secular historian so far discovered credits J. M. Rust with the first sermon in Lincoln township in 1869, which is a mistake, since M. D. Collins in 1866 gave in a list from Lincoln class, of eighteen names, contributing fifty cents each to the missionary cause. Rust however may have resurrected an abandoned society. The same author makes amends for his error by saying that Collins carried the gospel message into St. Clair township in 1866.

Of Lyon county we learn that the first known religious service was held by a band of Christian Indians, and in their own language, hence entirely unintelligible to the few white settlers present, of whom the Whitehead family were part. This was in an Indian tepee, at Howell's Grove and the year was the spring of 1870. While most probably there were Methodist services at least this early, the first of which we have any note was in 1873, at Rock Rapids, where a class was formed by the Rev. J. B. Starkey, of Sheldon Circuit.³⁶

Plymouth county Methodism also furnishes but scanty records, from which we glean that the Rev. Geo. Binks held services in LeMars in 1869, and organized the church there in 1870; also that he preached in Cherokee the latter year, reporting only fifty members for both points; however pastors were assigned to both points in 1871, with whom they passed over into the N. W. Iowa Conference regime.³⁷

Of Palo Alto county we can only say that there were no Methodist societies, or as far as can be learned, no preaching until 1872, when Col. E. S. Crosby, one of those devout laymen who took their church with them wherever they went, gathered those of like faith with him into both church and Sunday school organization.³⁸

Pocahontas history informs us that the Rev. Fred E. Metcalf, county judge and superintendent of schools, labored in his religious capacity of local preacher in and

³⁶*Compendium of History of Lyon County, 1904-05, by Old Settlers Association, Chap. 18, p. 114.*

³⁷*Freeman's History of Plymouth County, pp. 274-284.* This authority states that the Rev. Mr. Binks formed societies in Seney 1870, and Akron, 1871.

³⁸*McCarty's History of Palo Alto County, 1910.*

about Rolfe through the years 1862-73; and that the Rev. L. H. Woodworth formed the church in Fonda as part of his Mapleton charge. But, Des Moines Conference records show that Pocahontas was a separate charge in 1869 and 1870, with D. M. Beams as pastor, having about 100 church members who contributed \$500.00 for ministerial support, and proportionate amounts for church benevolences.³⁹

Of Sioux and Emmet counties the writer has been unable to find any account. The compilers of the only available histories of which were not sufficiently church minded to include such reminiscences in their record of events. That they differed in nature from what has been given of adjacent regions is not at all probable. Of the vast Dakota Territory we have nothing but Conference appointments and statistics for the few years it remained under Des Moines Conference administration, saving for mention some meagre recollections of pioneer clergymen.

The slow development of northwest Iowa, both in population and church life, was due to its physical isolation from older settled regions, to which its only watery artery was the Missouri river, closed to navigation from November to April, and throughout the entire period covered, beset with dangers along its lower course from the agitations accompanying the pro and anti-slavery Kansas contest, and Civil war operations springing from that contest, while beyond Sioux City the stream wound its way through the Indian country, over which brooded the barbaric perils that made Spirit Lake and New Ulm names of horror.

The overland route from eastern Iowa was almost equally forbidding, crossing as it did more than a hundred miles of flat plateau west of the Des Moines river bluffs, largely treeless, strewn by innumerable ponds, and intersected by sluggish streams, that spring thaws and autumn rains swelled into wide spreading lakes, which summer drouths reduced to impassible sloughs and swamps; added to which were the terrors of far raging

³⁹*Pioneer History of Pocahontas County*, p. 262.

prairie fire in late spring and early fall, and the terrific blizzards of winter. Not till the construction of railroads and extensive drainage projects did this part of the state offer inducement for any but the most adventurous to seek homes there.⁴⁰

These eight years of imperial expansion were transformation years for all western Iowa. The war clouds were banished from all the great river, except in its remote headwaters area. Four trunk railways crossed the state from east to west, and a fifth following close after, all of them putting out feeders north and south, with both main and branch lines adorned with depots and stockyard every few miles, around which arose villages and towns that supplanted the primitive community centers. Most of these speedily faded from sight, including not a few county seats; while those that survived lapsed into insignificance until the surfaced highway epoch gave them a new lease on life.

Promptly recognizing the finger of opportunity the circuit riders extended their elastic bounds to include these centers, to which gravitated the circuit headquarters drawn by the advantages of daily mails, weekly newspapers, better stores and schools. Every new school house dotting the prairies was a challenge to preachers and laymen alike, offering larger accommodations for public services than the pioneer cabins and cottages. A proportionate number of the immigrants pouring into the country were Methodists originally, glad to join up with those already occupying the land; while many of other communions, not finding their own church represented in their chosen locations, added the best features of their own systems to what they found established.⁴¹

⁴⁰For anecdotes of stirring adventures, comic, serious and tragic amid deep mud, swelling flood and Arctic temperatures, see *The Battle Field Reviewed*, by Landon Taylor; *History of North West Iowa Conference*, by Bennett Mitchell, and the various county histories mentioned in these footnotes.

⁴¹Illustrating the easy blending of denominational lines this writer recalls a certain meeting of the estimating committee of a newly created charge on a newly completed branch railway, where all three members of said committee had been until their removal to this locality members of other denominations. The business of said gathering was to estimate and apportion the pastor's salary, and the outcome of their deliberations left him convinced that the addition of more like-minded with these generous souls would be a distinct asset to any church; it should be added that the spiritual activities of the trio measured fully up to the best Methodist traditions.

As exhibiting this amazing growth we note that in 1871, when the last reports of the entire "imperial domain" appeared in Des Moines Conference minutes, the area covered in 1864 by Fort Dodge and Sioux City Districts with seventeen far flung parishes, reported over fifty such, and a corresponding increase in church and parsonage buildings, with church membership of nearly 7,000. That similar growth attended the church in the southern and older portion goes without saying, the new modes of travel and transportation giving the one time almost vacant midland prairies an equal footing with their more favored border margins along the waterways. Tracing this development year by year, however appropriate for a 400 page volume, is out of the question for a magazine article, and we must be content with an appraisal of the ministers coming by boundary changes into the enlarged Conference area.

Foremost among these was Phineas T. Brasee, pastor of East Des Moines (Wesley), having had about ten years training in Iowa Conference and so considered competent to administer the new Winterset District, created at the 1864 session, following four years in that capacity by sixteen more in the most prominent churches of the Conference. His progress was marked by flaming revivals everywhere, and business abilities, not always found in the revivalist type of ministers, made him a popular builder and dedicator of churches. Also he possessed a parliamentary talent recognized in 1882 by Bishop Harris, who, called away by the accidental death of his son, appointed Dr. Brasee to preside over the last half of the Conference session. Two years later Dr. Brasee emigrated to California and for some years pursued the same career outlined above; then devoted himself to the evangelistic field, and in time was identified with the Pentecostal movement, from which proceeded what is now known as the Church of the Nazarene, in which he was one of the principal founders, and influential in giv-

ing that body the fervor and consistency of the Methodism of his earlier years.⁴²

Equally worthy of notice was Mahlon D. Collins, homesteader of 1856 in Humboldt county, where he opened the first store and was elected first justice of peace in that bailiwick. A Quaker by birthright, he joined the M. E. church, was licensed as a local preacher, employed by presiding elders as supply pastor, admitted on trial by this 1864 Des Moines Conference and continued at Denison where he was already pastor. Endowed with a rare combination of personal charm, soulful eloquence, business acumen, constructive energy and churchly statesmanship, his churches prospered financially and spiritually. Eight years brought him to the headship of Boonesboro District, and four years later to the same position in Des Moines District, then an itinerary among the leading churches of the Conference, until, too late in life for such an adventure he enlisted with Bishop William Taylor as helper—and it was rumored, prospective successor—in African missionary work. Barred by experts in tropical diseases from following this gleam, he became a missionary in the Black Hills, then in Texas where he died. The impact of his personality abides in scores of communities where his name is long forgotten. What an outcome for a country shopkeeper and magistrate on the raw frontier!⁴³

Wm. F. and John Hestwood, ardent pioneers in Upper Iowa, were no less so in Des Moines Conference, where the former held pastorates in Leon, Corydon, Newbern and De Soto, when broken health compelled superannuation. Recovering somewhat, he undertook service on a small rural circuit, and passed away in mid year, leaving a fine example of cheerful hopefulness, despite severe pains, distressing poverty, and the needs of a large family. His brother gave thirty years to the cause of Christ in our borders, achieving the unusual feat of filling two

⁴²This appraisal of Dr. Brasee was derived from the Rev. W. S. Hooker, long time close associate and admirer.

⁴³For earlier account of Dr. Collins, see *History of Humboldt and Kossuth Counties*, Union Pub. Co., 1881, p. 792. From 1887 onward personal knowledge and hearsay information supplied details.

pastorates each on the adjacent charges of De Soto and Stuart, both at that time quite prominent churches. He was presiding elder of Atlantic District for a term and ended his active career as financial agent for the Preachers Aid Society.

John M. Dudley, son of a Revolutionary veteran, began his ministry in Pittsburgh Conference in 1842; came to Iowa in 1856, and to Des Moines Conference by realignment of boundaries. About 1872 he moved to a farm near Ames that his children might enjoy the privileges of the newly established state college. He was a good man, influencing for good all whom he contacted. Two of his sons entered the M. E. Ministry, and a grandson followed in their footprints; a daughter married the Rev. Amos E. Griffith, and with him made large contributions to Des Moines Conference and city Methodism.

John W. Snodgrass, born in 1811 and entering the ministry in 1842, lived to be the oldest Methodist minister on earth. Stationed at Boonesboro in 1863, he completed the church commenced some years previously, and was first of Des Moines Conference preachers to round out the new pastoral term, extended to three years in 1864. He served faithfully a dozen additional years, then for twenty-five more honored the superannuated relationship with a sunshiny cheerfulness that casts its radiance even unto this present day over some who in youth enjoyed his acquaintance.

Francis M. Slusser, Pennsylvania born, joined Baltimore Conference, emigrated to Iowa in 1856, and was pastor at Saylorville when change of boundaries made him one of us. Civil war service as chaplain of the 33rd Iowa Infantry gave him admission to a soldiers home in Milwaukee after retirement; then in Dayton, Ohio, where he passed away. Having buried his good wife while pastor at Adel, his remains were laid to rest beside hers.

Daniel Lamont came to Iowa in 1859 after four years preaching in Ohio; was presiding elder of Sioux City District in 1862, and stationed at Fort Dodge in the same capacity in 1864-68, the last year a delegate to General

Conference. Next came a round of appointments taking him in succession to Afton, Dexter, Des Moines Circuit, Perry, Norwalk and Waukee. Superannuating in 1877, he resided in Des Moines for ten years, supplying adjacent charges until he went to the Pacific coast and was colporteur for the American Bible Society three years. His death occurred in 1908. A faithful, earnest, successful preacher of the gospel; a genial, helpful brother, his life was a benediction to every community in which he sojournd.⁴⁴

Of their unnamed colleagues who continued too briefly in Des Moines Conference to claim notice in our limited space, it can be said that they were of like fiber with these, since none other could have endured the toil and privations of those frontier conditions.

Having thus all too briefly evaluated the country and men who planted and served churches therein, we return to the Des Moines Conference session at Clarinda in August, 1864.

ASSIGNMENTS IN 1864

It must have been with mixed feelings that the ministers making up the newly named and bounded Conference, took up the task of carrying the gospel to every man, woman and child not cared for by some other evangelical church, in over a quarter of a million square miles of territory. With not a mile of railroad, and but few permanent highways (and they mud roads) and none but makeshift bridges over the countless streams, made travel anything but easy. Their number was fifty-six of whom seven were superannuates; three who had been received on trial the preceding year and seven so admitted at this session made a total of fifty-nine effectives for the gigantic undertaking. There were 126 local preachers on the records, most of whom resided in the older settled portion, and but little available for extension work in the unoccupied re-

⁴⁴Except as otherwise noted the foregoing personal sketches are derived from obituarial sources; although the writer's personal acquaintance furnished some items of information.

gions, where only scanty ministerial support could be expected from homesteaders burdened with the task of making raw prairie sod earn living and pay for its improvement besides. These conditions made the \$2,725.00 granted in aid by the mission board of the denomination, and allocated where most needed, doubly acceptable. Even with this assistance, it was an heroic undertaking that confronted them, and heroes they were who gave themselves to it.

All business disposed of, Bishop Janes addressed the Conference briefly, conducted appropriate devotional services and read out the appointments for 1864-65. The writer has taken the liberty of starring the names of such of this valorous company as he was privileged to know in later years.

DES MOINES DISTRICT—E. H. Winans, Presiding Elder; Des Moines, Fifth Street, S. M. Vernon; Des Moines, Wesley Chapel, J. W. Todd; Des Moines Circuit, Supplied by S. Jones; Rising Sun, W. M. Calfee; Greencastle, J. W. Anderson; Norwalk, S. Haines; Red Rock, John Welch; Newburn, John M. Conrad;* Wheeling, Supplied by B. F. Wright; Palmyra, W. Black; Indianola, Arthur Badley; Indianola Circuit, R. W. Thornburg.

CHARITON DISTRICT—E. M. H. Feming,* Presiding Elder; Chariton, H. B. Heacock; Osceola, A. H. Murphy; Leon, B. Shinn,* R. H. Collins; Mount Ayr, D. B. Clary; Afton, G. J. Nixon;* Hopeville, John M. Baker; New Virginia, James Knotts; Ottawa, F. H. Read; New York, Supplied by W. W. Glanville; LaGrange, John H. Bellamy; Corydon, Geo. P. Bennett.

COUNCIL BLUFFS DISTRICT—B. Mitchell, Presiding Elder; Council Bluffs, H. H. O'Neal;* Glenwood, B. W. Coe; Mount Olive, W. F. Laidley; Sydney, D. Thompson;* Clarinda, W. McKendree Cain; Hawleyville, S. Farlow;* Bedford, U. P. Golliday;* Frankfort, J. T. Hughes.*

WINTERSSET DISTRICT—P. T. Brasee, Presiding Elder; Winterset, C. C. Mabee;* Adel, M. H. Martin; New Jefferson, Joseph Neigh; Guthrie Center and Panora, S. W. Milligan;* Lewis and Audubon, N. L. Phillips; Harlan, James Lisle; Magnolia, J. W. Adair;* Adair, E. R. Latta; Quincy and Simpson, M. Sheetz; Brooklyn, Wm. Abraham.*

FORT DODGE DISTRICT—D. Lamont, Presiding Elder; Fort Dodge, W. A. Richards; Border Plains, Supplied by R. S. Hawks; Algona,

W. S. Dorwin; Webster City, W. F. Hestwood; Nevada, John Hestwood;* Bloomington, John M. Dudley; Boonesboro, J. W. Snodgrass;* Dayton, Supplied by R. S. Clegg; Liberty, J. E. Robins; Alden and Oakland, Supplied by J. H. Carlton; Sac and Calhoun, W. W. Mallory; Spirit Lake, Seymour Snyder.

SIoux CITY DISTRICT—J. F. Goolman, Presiding Elder; Sioux City and Woodbury, S. E. Willing; Onawa, To be supplied; Dakota Mission, Supplied by B. C. Golliday; Charles J. Jones, Chaplain 8th Cavalry and member Nevada Quarterly Conference; Smithland and Cherokee, T. D. Adams; Dennison, M. D. Collins.

Of the seven supply pastors noted above, Samuel Jones was a member of Conference, in the newly created supernumerary relation.⁴⁵ W. W. Glanville and R. S. Clegg, local preachers were subsequently admitted to Annual Conference; R. E. Hawks was a local preacher attached to Border Plains Circuit; B. C. Golliday was a local preacher attached to Sydney Circuit, and most probably a relative of the much more noted Rev. U. P. Golliday; while of B. F. Wright and J. H. Carlton we have found no farther mention. Onawa was without much question hitched onto some adjacent circuit, as the statistical reports for the next year contain no mention of the name.

Since an annual appraisal of progress is out of the question, we merely note that the fifty-eight charges named above grew to sixty-four in 1865; seventy-four in 1866; seventy-seven in 1867; ninety-four in 1868; one hundred and thirteen in 1869; one hundred and twenty-nine in 1870, and one hundred and fifty-three in 1871. As a concrete example of the rate of growth we mention Dakota Mission, whose forty-one members and one sod chapel in 1864, expanded to eight parishes, with about five hundred membership, one \$10,000.00 church at Elk Point, and a \$600.00 parsonage in Vermillion. Next year these eight fields were eleven in number, and in 1880, Dakota and Black Hills Mission Conferences were struck off from North West Iowa Conference.⁴⁶

⁴⁵A supernumerary minister, in Methodist parlance, is a member of Conference, who for reasons satisfactory to the body, is not required to travel a charge, but may be employed to supply vacant fields, as in this case, at his own desire.

⁴⁶See Bennett Mitchell's *History of the Northwest Iowa Conference*, and the minutes of that body, both to be found in the Iowa Historical collection.

For material and spiritual increases generally in Des Moines Conference, we present the following comparison of statistics for the first and last years that they were published in the annual journals, 1864 and 1871; figures for 1872 from the territory assigned to N. W. Iowa Conference being printed in the minutes of the first session of that body. 1864 membership, 8,435; churches, 45, value \$52,900.00; parsonages, 25, value \$16,900.00; Sunday schools, 189; enrollment 10,253; benevolence collections, \$2,550.00; ministerial support, claims, \$25,650.25; payments, \$23,019.39; = 89.7 cents on the dollar. 1871: membership, 20,911; churches, 108; parsonages, 75; values, inclusive, \$342,500.00; Sunday schools, 355, attendants, 23,212; approximately \$5,000.00 paid for missionary and other benevolences; and a ministerial budget of \$96,385.39 paid 84% of full.

STRUGGLES OF CHURCH SCHOOLS

The wish for seats of learning on the north and west borders elicited three responses, all in 1867. Undismayed by the dismal fate of Columbus Seminary—midway between them, both Sidney and Glenwood sought and obtained recognition of educational programs. Fremont Collegiate Institute—the Sidney project—had the Rev. J. J. Mendenhall as principal, a brilliant young man, fresh from similar attempts elsewhere, and soon to desert this one, upon receiving a call to a wider opportunity. He rendered good service in several enterprises and died late in the century while acting as editor of the *Methodist Review*, a religious quarterly of world wide distinction. With his departure, Fremont Institute flickered out. Western Iowa Collegiate Institute, at Glenwood, eked out a nine years existence, setting out with Prof. O. H. Baker as principal, coming from the same position at Indianola; his connection with educational work terminated with his appointment as consul in Australia by President Grant. His daughter, Joanna, was called in later years to the chair of Greek in Simpson College and long honored that professorship by efficient service. The Rev. Peter

St. Clair took over the Glenwood Institute, passed from there into the pastorate, serving a number of excellent churches, then sad to relate, fell into temptation and was taken red-handed, stuffing the ballot box in an election of delegates to General Conference, was summarily brought to trial, convicted and deposed from the ministry. Passing from our borders, he reappeared after many years, bearing on every feature the signs of exposure to heat, cold, wind and storm; confessed his fault, asked forgiveness and the restoration of his parchments in order to serve more effectively as pastor on a raw frontier; requests most cordially granted, and he took final leave of former associations, cheered on by the fervent "God Speed" of men whose testimony had most contributed to his downfall.

Western Iowa Collegiate Institute struggled on with frequent changes in educators and trustees until engulfed, with its supporters, by the hard times of the 1870's, evoking a Conference order for its sale to pay debts, and a decree forbidding any attempt at resurrection without Conference consent. Quite possibly the influence of Simpson College alumni may have had something to do in imposing this ban; at least there existed quarter of a century later a resentment that took Glenwood Methodist youth past Indianola to Mount Vernon and Mount Pleasant in pursuit of learning.

The third request for Conference backing came from the northern border, and received the very moderate encouragement of an order that the pastors at Fort Dodge and Algona with the presiding elder of the District investigate the prospects of a proposed seminary at Algona, and report at the next session. Nothing appears relative to this in the 1868 journal, but in 1869, adoption as a Conference institution was pledged on the fulfillment of certain promises concerning unencumbered grounds, buildings and equipment, with an adequate endowment fund. Progress toward this goal was registered in 1870, and completion achieved in 1871. The next year Algona Seminary became the problem child of North West Iowa

Conference, in whose journals and Bennett Mitchell's history may be found the story of its life, sufferings and death. Along with these projects Sioux City came up from time to time with educational proposals that never materialized until Morningside College came into being, the record of which belongs not to these pages.

Amidst these abortive adventures Indianola Male and Female Seminary moved slowly forward, changing name to Indianola Seminary, and Des Moines Conference Seminary until 1868, when, under the stimulus of aid from the Centenary offerings of 1866, commemorating the hundredth anniversary of the founding of the church in America, the school was raised to college rank, and rechristened "Simpson Centenary College," honoring at once the event that produced its advancement, and Methodism's greatest bishop, perhaps, whose daughters a number of years back gifted this memorial to their eminent father with certain valuable income producing properties in Pittsburgh. The transpiring of numerous Centennials reduced that portion of the cognomen to an encumbrance requiring tedious explanations, and so was dropped; but the former abides, so intertwined with the life and personnel of Des Moines Conference as to require merely brief notice of its future trials and achievements in the further extension of this narrative.

LAY DELEGATES SOUGHT RECOGNITION

The most momentous transaction of these two quadrenniums which Des Moines Conference shared with the M. E. church at large, was the culmination of the sixty-year contest for the admission of the laity to the high councils of the denomination, treated by this writer at more length elsewhere.⁴⁷

The withdrawal in 1828 of the champions of lay rights to form the Methodist Protestant Church sidetracked the controversy for a generation, only to have it revived in the pre Civil war epoch, when it came up every four years,

⁴⁷ANNALS OF IOWA, July, 1942, p. 59, Article, *Hail and Farewell, Iowa Conference Methodist Protestant Church.*

and was as regularly rejected. But it developed such increasing strength that a plebescite to ascertain the mind of the laity was ordered and taken in 1862, with adverse results. The voting participated in by Western Iowa Conference, with 1008 eligible lay electors, negatived the reform by 315 majority out of 717 ballots cast. Yet at a second test in 1869 this conference reversed itself, along with the entire denomination, producing the cautious amendment of the discipline permitting a layman's Conference to assemble once in four years, whose sole legal function was to choose two lay delegates from each annual Conference to the ensuing General Conference, where the preponderance of ministerial votes would most certainly prevent any mischief arising from their presence; their minority rights being supposedly protected by the provision for a vote by orders—a majority of both classes necessary to pass any measure—upon demand of either laymen or ministers. Under these careful restrictions there assembled at Sioux City, in September, 1871, at the annual session of Des Moines Conference, seventy-seven laymen, representing just one-half of the pastoral charges in the area.

The Lay Electoral Conference organized by choosing as President Hon. Geo. E. Griffith of Indianola, and Edward B. Heaton, local preacher and farmer from a very obscure rural circuit as secretary; then formally notified the ministerial body of their presence, received from them greetings and an invitation to a joint session at which Hon. C. C. Nourse of Des Moines, and Bishop Ames exchanged greetings and compliments for the two bodies. Respectfully declining to re-enact certain resolutions transmitted from the clerical body, the laymen drafted, discussed and adopted others of their own composition, of which one, a recommendation that the principle of lay representation be broadened to introduce laymen to membership annually in Conference sessions on equal footing with the ministry, waited for its realization for another three score years. Then having elected as their delegates to the highest council of their church, H. C. Sigler of

Osceola, and Gen. W. H. H. Beadle of Yankton, Dakota Territory, with G. E. Griffith and C. C. Nourse alternates, the laymen adjourned. Sixteen years subsequently, this writer had his first taste of Methodist politics at a similar gathering, over which presided the only one of this original company present. During these years Des Moines Conference established and operated a Church Extension Society, designed to aid new societies financially unable to provide themselves with churches and parsonages; toward which a modest fund was created, and applied.

Other noteworthy features of the 1871 session were the first appearance of presiding elders reports in the minutes, from thenceforward a regular department of the same and a valuable source of information; the impending division of territory, whereby North West Iowa Conference was struck off by the General Conference of May, 1872, of which no mention is made in the minutes, although expressions found in those of 1872 indicate that disapproval of such action was expressed, and only acquiesced in as a fact accomplished. Among those received on trial appears the first Simpson alumnus to enter the ministry; also in a long list elected to local deacon's orders is the name of Brenton H. Badley, first Des Moines Conference contribution to foreign mission fields.

This article would not be complete without some account of the more important accessions to the ranks during these imperial years. Heading a class of seven received on trial in 1865 were two whose impact, direct or indirect, was felt on Conference life and polity for more than half a century, with both of whom this historian became very familiar in his "veal" days, standing somewhat in awe of both; the one he admired and respected; the other admired and liked.

Thomas McKendree Stuart, along with his preacher father and three brothers, two of whom entered the ministry after him, came from West Virginia, in which feud-ridden region he had served in the Union state cavalry; a teacher by profession, but denied collegiate training by

war conditions, by intense private study he attained classic culture entitling him to the D. D. Little Rock University in 1888. His commanding presence and voice, logical and accurate ways of thought, with combined pulpit and administrative qualities, early promoted him to leading congregations and while relatively young advanced him to the presiding eldership, in which office he served three terms, two of them on Chariton District, with Corning in between, while a judicial mind and dignified reserve equipped him for frequent participation in the trial of ministerial offenders. Appointed to Elk Point Circuit, Dakota in 1867, he wended thither with his bride, their entire worldly possessions packed in a small trunk and huge valise strapped to the back of a two wheeled sulky.

The route lay across trackless prairies, with ofttimes no human habitation in sight through a whole days travel; they swam rivers, threaded tortuous trails amidst bottomless morasses, arriving at last among a handful of hardy adventurers who had little to offer them but a warm welcome to their cramped sod shanties, and scanty frontier fare. There was not another Methodist preacher between him and the Arctic ocean northward, and Oregon to the west. Searching for both saved and unsaved souls over unlimited spaces and acting as superintendent of schools for Dakota Territory besides, the young preacher laid foundation upon which he was permitted in his old age to visit almost a dozen thriving parishes, it was a two years task of which the most modest of men had good right to be proud. With what now looks to me like unwarranted haste, this good man engaged me as supply pastor when my first prepared sermon was yet to be delivered; signed my license to preach and presented my name for reception on trial; moreover, despite blunders of inexperience, gave me warm encouragement at every step of the way. The outstanding visible monument to his activities is Broadway church, Council Bluffs, erected during his pastorate. His analytical mental processes, and not a little Irish pugnacity enlisted him in frequent

debates with champions of other creeds, as well as extremists within his own.

Without Dr. Stuart's scholastic complex or sermonic ability, William Thomas Smith passed from a county seat editorial sanctum into the ministry with but one sermon "skeleton" as his stock in trade. Genial, alert, informal, resourceful and adaptable to any situation, with memory for names, faces and family details like a steel trap, he inevitably acquired a wide circle of friends, and though never a great preacher, rose to fill the higher posts in the Conference. His talents for organization and almost uncanny insight into the minds and capacities of men made him presiding elder of four different districts, totalling twenty years in that office, a record unequalled by any of his compeers, whom he likewise excelled in stimulating the liberality of his districts in support of benevolent causes; expanded denominational generosity by initiating the move that set apart Easter as Sunday school missionary day; he sat in five General Conferences and was four years general missionary secretary. Such long official service could not escape the tongue of the critics, one of the harshest of whom remarked "Dr. Smith would send the best preacher in the district into the middle of the street at midnight if he could replace him with a transfer who would raise more missionary and presiding elder money; but I suppose that is all right, as it is his business to secure pastors who can build up their churches the most." His adroit faculty of handling situations peeped out in his reply to an inquiry whether he felt nervous about an approaching Conference presided over by a stranger bishop. "Oh no, these bishops are just men like the rest of us, and can be flattered and reasoned with." Our personal relations were close; he baptized my affianced bride, solemnized our nuptials and christened our first child, and once confided his heartfelt grief over the actions of an unworthy son, craving advice in protecting the family name from the effects of his waywardness. His eldest son became an eminent lay evan-

gelist and a younger one attained a long and useful record in the pastorate.

1868 brought in on trial Wm. C. Martin, already mentioned, and from the same church, Artemis Brown, hereditary slave owner, and prominent clergyman in Kentucky from which he fled "two jumps ahead"⁴⁸ of the wrath of the famed Confederate partisan, John Morgan, who carried a rope on his raids for the special purpose of hanging "that old traitor, Preacher Brown" from the nearest tree, in punishment for freely and loudly proclaimed anti-secession sentiments. Escaping north, the fugitive cast in his lot with the M. E. church, first in Indiana, then in our bounds. Imbued with a waggish sardonic wit,⁴⁹ that put him in a class by himself, a few anecdotes can best characterize this unique individual:

Asking in a cabinet meeting for a preacher from some other district to place on a charge, he was promptly offered a man by W. T. Smith, who enlarged unctiously upon the brother's fitness without mentioning his name; evading the offer, Dr. Brown renewed his request later to meet the same offer, with no further information furnished; the meeting over, he buttonholed his colleague on the church lawn; "Tommy Smith, I'd trust you in a minute with every dollar I have in the world, but I wouldn't trust you in a preacher trade across the street in plain sight! I've got to know the name of the man you are trying to poke off on me"; and that preacher trade didn't go through.⁵⁰

Preaching at a basket meeting near Chariton, where as pastor and presiding elder he resided for several years, the congregation was much annoyed by a group of hood-

⁴⁸Utterance of the Rev. Frank M. Evans, one of Iowa's most famous pulpit orators of the last half of the nineteenth century, and briefly in Des Moines Conference, by transfer, when Dr. Brown's application for admission was under consideration.

⁴⁹Anecdotes of Dr. Brown abounded in Conference lore. Dr. Smith related his confab to the writer; the Rev. W. F. Bartholomew wrote up the passage at arms with Bishop Andrews for the church papers early in this century. One bishop, perhaps Dr. Ames, who was something of a sarcastic wit himself, dubbed him "Artemus Ward," from the famous wisecracking jokesmith and lecturer of the period.

⁵⁰Basket meetings were outdoor all-day Sunday services, with sermons morning, afternoon and night, and sumptuous dinners and suppers; a relic of the early day camp meetings, and like them, as much social as religious functions.

lums from town who stood around the outer edges ogling the girls and puffing cigar smoke into the eyes of their mothers. Twice the preacher paused and politely asked the rascals to cease smoking, to which they responded by dropping their weeds to one side only to continue the nuisance in a few minutes; then Artemis Brown blew up! "You young fellows out there, I came from a tobacco country, and I know by the smell of the smoke that those cigars of yours were made from frost bitten leaves. In Kentucky they sell 'em for a dime a hundred, and I hope for the reputation of our town, you will bring a better brand along the next time you come out to cut a dash among the farm girls!" Smokers and smokes faded from the scene rapidly, and the services were resumed, in a somewhat hilarious atmosphere.

Brown, very much against his will, was appointed by Bishop Andrews, then residing in Des Moines, to a church badly disrupted by a sad case of ministerial delinquency; six months passed and the bishop stopped over between trains to compliment Dr. Brown on his successful handling of the situation, ending his laudations with, "I really believe Brother Brown your appointment to this place was providential." With the hacking cough that always put the wise on guard, Artemis Brown replied, "I have always understood the crucifixion was providential, but I never thought it reflected much credit on authorities responsible for it!" Falling seriously ill while pastor of a leading county seat church, the joker came to the next Conference not fully recovered but seeking a place. After careful consideration the bishop and cabinet assigned him to a smaller and easier charge paying a greatly reduced salary to that he had been receiving; then to soften the shock of the demotion before the appointments were read called him in to hear his destination, assuring him that after much prayer this seemed the best place for him. Again the dry cough, and "I'm extremely glad bishop and brethren, that you prayed about it, for if you had not, only the good Lord knows where I would have land-

ed." Falling ill again, he reluctantly climbed up on the shelf, coming only once more to Conference, and delivered a brief valedictory concluding with, "Most of you brethren have thought that I was too funny, but my long illness has so entirely taken that out of me that I can say with the fellow who came home from a course of treatment for stuttering, 'I am completely c-c-c-ured'!"

1870 brought in by transfer Benjamin F. W. Cozier, a stalwart in body and mind, who also attained the district superintendency three times; with a lower jaw like Winston Churchill's and a full measure of the same self assertiveness, he imposed his personality upon preachers and laity alike, generally, but not always to their mutual profit. The same Conference received on trial, William S. Hooker, English born and bred; trained in business as steward of a great estate, and to the preacher trade as a licentiate on a Wesleyan circuit. Cordial, practical, far seeing yet spiritually minded withal, ten years of labor and such thorough Americanization as to rid him of all but the faintest trace of cockney accent, sufficed to advance him from "Hardscrabble Circuit" to city pulpits and three terms as presiding elder, two on Council Bluffs District and one on Creston. During these last six years the writer by close association on long buggy trips over rough dirt roads, and week end entertainment in farm homes brought to me a full realization of the poet's meaning "The Kingdom of Heaven begins in the love of a man for a MAN." His pulpit appeals, couched in a style peculiar to himself, was to the affections and sensibilities; his contacts with pastors and people warm and brotherly; his counsels in the problems of life were the quintessence of common sense; and sore trials by family afflictions never soured the milk of human kindness in his great heart. Around his portrait in a cherished scrap book is pencilled Antony's tribute to Brutus: "This was the noblest Roman of them all!"

These six, Reverends Collins, Stuart, Smith, Martin, Cozier and Hooker, by the close association of overlap-

ping district superintendencies, so reacted upon each other in their judgments of men and measures as to almost completely dominate Conference life and personnel for well nigh quarter of a century, during which period bishops rotated in presidency annually, oft times arriving at the seat of Conference at the hour of opening the session, leaving them extremely dependent upon the cabinet for essential information to wise administration. It is not strange therefore that this group was credited with "making" prominent ministerial careers possible for blossoming theologues who won favorable notice and were advanced more rapidly than some others, perhaps as competent, who lacking like favor lingered in minor positions indefinitely. Some of these latter, by transferring to other conferences obtained preferment denied them here. Certain it is that this sextet, so wrought upon each other and the various one term presiding elders who shared their responsibilities as to make Des Moines Conference what the writer found it midway of this epoch of the "continuing cabinet."⁵¹

Interspersed with the above were several others received during the years now under consideration. The Rev. A. J. Andres and Hiram T. Curl, admitted in 1867, attained district headship, the former 1876-1880, and succeeded by the latter 1880-1884 on Boone District. A. J. Andres, lawyer by profession, returned to that pursuit for some years, coming back to the ministry about the turn of the century, giving much earnest labor to some needy fields, passing from us in 1904. At the end of his presiding elder term, Hiram T. Curl went as missionary to Dakota Territory, and was continued in that capacity

⁵¹Cabinet—The unofficial title of the group meetings of bishop and presiding elders during Conference sessions in which Conference business generally and ministerial assignments in particular are arranged; these consultations were in former times so secret that few preachers knew aught of their destination until the appointments were read out just before final adjournment. Within the writer's period of service this secrecy seldom obtained, and I believe has universally been abandoned. "The Continuing Cabinet" was an epithet applied to the group of presiding elders treated of in the text, along with a few later incumbants of the office, who like them passed from district to district with brief or no intervals between terms. The acidity of the phrase suggests its origin with disappointed candidates for the office, but the undesirable features of the practice developed such serious opposition that it was mainly discontinued in Des Moines Conference many years before church law required a fixed interval between terms of district superintendency.

in 1885. The minutes of 1886 contain no trace of his name, as far as can be discovered, either in the obituary department or as transfer to another Conference; nor have the Armstrong papers yielded any further information, leaving the writer with nothing but faint recollections of a word of commendation of this man by W. S. Hooker, who served with him in the cabinet, and of seeing his rather unusual name in Dakota Conference appointments many years ago.

In 1869 Chas. W. Blodgett and William H. W. Rees came in on trial, each also attaining a presiding eldership for a term, with such mixed results, owing to individual idiosyncracies as to remove them from our ranks into the "special transfer" class soon after their district service ended.

Of other mould than any of the foregoing was William E. Hamilton, admitted in 1867, who after several well served pastorates gravitated into pedagogy, and as professor and president, cast the spell of his gracious, pure spirit over thousands of Simpsonians, turning many to the ministry by the magnetism of his transparent sincerity. His picture graces the already mentioned scrap book, encircled by Tennyson's appreciation of his bosom friend, "He bore without abuse, the grand, old name of Gentleman." And at fourscore and three I am taking up the study of his great book on Moral Science.

Of the rest admitted during those two quadrenniums we give space to only one; the alumnus mentioned before, William Christie Smith, received on trial in 1871; who for sixty years progressed from one minor charge to another, never gaining the advancement allotted many another of less ability, piety and efficiency than this earnest, unassuming, devout, spiritually minded, toilsome preacher; a revivalist of more than ordinary talent, an excellent organizer of raw circuits, and builder of numerous churches. How many of his converts entered the ministry, how many were reclaimed from depths of unrighteousness by his preaching, probably he himself could not have told.

Of him and seventy others admitted on trial during the period 1864-1871 their best memorial is, "They rest from their labors and their works do follow them." A very few others of that number, not more in proportion than "by transgression fell" from the original Twelve, we pass over in silence; "Disobedient to the heavenly vision" and unworthy of the trust reposed in them by Christ and His cause, let us "Walk backward with averted gaze, and hide the shame,"⁵² leaving their betrayal of self and others to the justice and mercies of "the Judge of all the earth."

A few additional transactions within this period might be mentioned; one was the attempt of Winterset District to entrench its position as such by the purchase or erection of a district parsonage for the presiding elder's residence; however, the substitution of Indianola as district head in 1871 terminated the undertaking and the property was sold and the proceeds distributed amongst the donors. So far as the writer can find or remember, no subsequent attempt of this sort has claimed attention.

In 1870, at the last session before his decease, the Rev. Sanford Haines presented a resolution proposing the centering of Iowa M. E. educational interests in a state university, to which the various institutions then in operation should serve as feeders. This proposition has been broached at various times since, and as often negatived; the amounts now invested in Methodist colleges, plus the maintenance of Wesley Foundations at the three state institutions of learning are likely to forestall such propositions for all future time.

As the General Conference of May, 1872, as already noted, struck off the northern part of Des Moines Conference to form the North West Iowa Conference, it is only proper to give a summary of what the departing unit took with it by way of assets. The new body held its first session in September 1872 and reported fifty-two pastoral charges, mostly immense circuits of which twelve were left "To be Supplied"; the twenty-three members

⁵²See *Whittier's Poems*; "Ichabod."

of conference who responded to roll call were increased to forty by admissions and transfers. There were but seven churches in all their vast territory, six in Iowa and one in Dakota; in which last region there were but four other Protestant churches; total value \$19,100.00, a rather superior type of structures for that country and era. Thirteen parsonages, twelve of them in Iowa were considered worth \$7,000.00. Algona Seminary with properties worth, on paper, \$24,000.00, completed the material possessions; pastors and presiding elder's salaries averaged about \$400.00; benevolent collections, about \$670.00; while a church membership of three thousand four hundred and forty-nine, and seventy-seven Sunday schools enrolling 3,850 attendants, represented the spiritual harvests of the twenty years or so elapsed since the meagre beginnings set forth in earlier pages herein.

FIRST STREAMLINER IN IOWA

"The Zephyr," the Burlington railroad's streamlined, stainless steel train, glided with airplane smoothness over the rails from Osceola, Iowa, into Des Moines Monday for public inspection. The train, on its way from the Pacific coast to the world's fair in Chicago, Ill., was to be on exhibition at the Union station.

In the cab of the train, J. S. Ford, veteran Burlington railroad engineer, talked of his years as a steam locomotive engineer and of his new duties on the Zephyr. "Don't ever let anyone tell you," he smiled, "that just because they have taken steam from many of the trains that the romance of railroading is gone."

Since April 18 the train has traveled more than 14,000 miles. The 600-horsepower diesel motor has averaged on the trip more than two and three-quarter miles for each gallon of crude oil. From Chicago, Ill., to Denver, Col., the train burned \$16.00 worth of fuel. This is less than it would cost to water the average steam locomotive on the same trip, A. Cotsworth, Jr., passenger traffic manager, said.—*Des Moines Tribune*, July 9, 1934.

IN HONOR OF IOWA SOLDIERS

A stately and beautiful monument in the Capital park, erected in honor of the soldiers and sailors of Iowa in the Civil war for the preservation of the American union, attests the wholesome regard of Iowa people for the loyalty and sacrifices of the defenders of the flag. The monument faces the worthy state capitol in which the business affairs of the state are conducted. It was erected by the state in response to a spontaneous urge from the survivors of the war, and was completed nearly fifty years ago. A group of able men and women had collaborated in planning, locating and erecting this memorial. The corner stone was laid with an elaborate ceremony and a notable address. Since no formal dedication had ever been made, the surviving members of the Iowa department of the Grand Army of the Republic decided that such dedication might be properly made now, on an occasion that probably will be the last State Encampment of their organization.

The event was the 71st Annual Encampment of the Grand Army of the Republic, Iowa department. There were still living seven of the members. Two only could attend—John M. Gudgel, department commander, and David Sisk, assistant adjutant general.

A brief program had been arranged for the encampment, at the monument, June 7, 1945. The two survivors were present, also representatives of the various auxiliaries. Col. Ralph A. Lancaster presided and there was invocation by the Rev. E. A. Elliott. The East High junior boys quartette sang patriotic songs and the National Fife and Drum corps repeated old army music.

John M. Rankin, attorney general, welcomed the surviving soldiers and others to the occasion and paid tribute to the Iowa soldiers of 1861-5. Helen J. Tadewald, of Muscatine, department president of the Woman's Relief corps, spoke for that organization and laid a wreath

upon the monument. W. T. Alstrand, of Waterloo, department commander of the Sons of Union Veterans of the Civil war, paid tribute to the soldiers by reading the beautiful words of President McKinley. By request of the G. A. R., Ora Williams, curator of the State Department of History and Archives, gave a brief history of the building of the monument. After the ceremonies at the monument, a dinner was served to the G. A. R. and others under the direction of Miss Amy Noll, who is secretary in charge of the state G. A. R. memorial rooms in the capitol.

The history of the monument as given by Mr. Williams in his address is as follows:

"THE BRAVEST OF THE BRAVE"

Of the forty-eight stars on the flag that today waves salute to the Iowa soldiers and sailors monument, one very near the center of the constellation, stands for Iowa, the twenty-ninth state, first free state of the Louisiana Purchase.

There were only thirty-three stars on the flag at the time thousands of Iowa men volunteered for its defense when it had been fired upon by enemies. They went forth with a vow that not one star should ever be erased. This monument is a recognition that they made good. They celebrated their V-day with a grand parade up Pennsylvania avenue, proudly holding aloft a flag of thirty-six stars.

On one side of the pedestal are the words: "The Bravest of the Brave." That was the tribute of their commanding officer to Iowa men who fired the unfit muskets with hands still calloused by the plows and axes.

Before their task had been finished, nearly 80,000 men had enlisted from a state only fifteen years old. Perhaps a majority of these were still active in civil life when twenty-two years after Appomattox, their Grand Army of the Republic initiated the movement for this monument in 1887.

The Twenty-second General Assembly, in 1888, timidly approached the subject by authorizing purchase of a site for a monument. The next one approved. The Twenty-fourth General Assembly gave the go ahead signal.

The commission took over the site of the old temporary state capitol, which had been burned, after thirty years of usefulness, and added some adjoining land. Even then there was lack of agreement, and the commission was directed to report "whether

a monument, a memorial arch, a memorial hall, or a memorial hall and monument combined" would best honor those who "served in the War of the Rebellion."

It was a time of profound peace. It was time of great material prosperity and advancement. The nation was even then garnering its ponderous might for a far distant V-day not then dreamed of. Iowa was breaking the last prairie sod for the fields that would one day help to feed the whole world.

Rich as was the State of Iowa even then, its wise men were reluctant to use a dollar to do honor to the heroes who helped save their nation from dissolution. Then, as ever since, Iowa has been skimp about the preservation of the history of her people and the achievements of her courageous men. Also, there was the never-ending jealousy directed at the capital city, and the petty fear that too much will be done for the state capital.

COST MET FROM FEDERAL REFUNDS

The money problem was solved by providing that the memorial to be erected should be paid for out of money received from the general government in refund of advancements made at the beginning of the war, for equipment of the Iowa regiments. The refund was secured and \$150,000 used for this monument.

The design adopted was after the plans of Harriet A. Ketcham, an Iowa woman of high artistic ability, who won in competition with forty-seven other designers. She did not live to see the work completed, and Carl Rohl-Smith, a Danish sculptor of much experience, finished the work.

The main shaft is of granite and the impressive figure of "Victory" rises to a height of 135 feet. The sculptured figures and reliefs are in bronze.

The allegorical figure "Iowa" represents the state as a vigorous young mother offering nourishment to her children. It suggests the abounding plenty of the state.

"History" is symbolized by another group with a kindly teacher, turning the pages of history for the enlightenment of a boy—a hint at the tremendous importance of the wise guidance of experience in world affairs.

There is a fine bas-relief showing the Battle of Donelson which inspired the words "bravest of the brave", and another depicting the return home and the welcome of grateful Iowa people.

Four fine equestrian statues represent four distinguished Iowa commanders, and four other figures depict the infantry, the cavalry, and artillery, and the navy.

On the sides of this fine memorial are shown the faces, true to life, of thirty-five representative Iowa soldiers and sailors, on large bronze plaques—officers and privates, lawyers and farmers,

old men and boys, they who became governors, statesmen, judges, builders, workers all.

The cornerstone was laid with appropriate ceremonies in September, 1894, with a notable address by Senator James Harlan and the work was completed two years later. It is a majestic monument, with many elements of beauty, certainly well adapted to serve for all time as a reminder of the service of Iowa men in one of the greatest of civil wars.

DEDICATION AWAITED LATE DATE

Perhaps it should have been formally dedicated fifty years ago when there were still many thousands of the men living for whom it was built. But no words could have added to the glory of the men, nor can any words now bring into stronger relief the deeds here commemorated.

There was excuse, if not reason, for the delay in this ceremony until a bare half dozen of the survivors may know. These Iowa men who fought in 1861-5 were volunteers. They clamored for enlistment even before war was declared. They literally sprang to the defense of their flag. They crowded into the camps, took steamboats down the river, and waited neither for training, proper clothing, nor good guns. First enlistments were for only 90 days. Iowa boys were sacrificed within that period. The first regiment fought a bloody battle after the term of enlistment had expired.

They came home holding their heads high. I have recollection of a thin line in faded blue trudging along a dusty stage road—every man a prince of the realm returning to his patrimony. They knew what they had been fighting for. They approved the inscription on this monument:

“Iowa’s tribute to the courage, patriotism and distinguished service of all her soldiers and sailors who fought in the War of the Rebellion.”

They looked with pride upon the flag that still had its 36 stars and several more. Some of them had long memories. They knew of the little stone canopy on a southern hillside with the inscription “Providence Spring.” They remembered how the water gushed forth at that place to slake the thirst of the suffering prisoners of war. They remembered that of the 50,000 comrades penned up there, nearly 13,000 perished from inexcusable cruelty, and they knew that more than 200 from Iowa were lost in the death hole of Andersonville.

The returning veterans did not learn any art on the march from Atlanta to the sea; but some there were who criticized the artistry of this monument. They said the Victory wasn’t tilted right, that the Iowa was immodest and the History too classical. They

quibbled over details. Some of them said that a better location might have been secured for the monument, which was true. Some regiments were represented and others were not. The veterans wanted to know why. There were faces of living soldiers on the monument. Why one and not another? Effort was made to detect political favor in the selection of those to be represented.

The just pride and stalwart independence of these survivors, their courage and fine spirit, were the very traits that made it difficult for them to overlook details and see only the majestic beauty of this memorial. The faces shown on the plaques were there not because of any desire to honor these individuals as such, but because they were typical Iowa soldiers and sailors.

THE REPUBLIC PRESERVED

This monument is in commemoration of a great event in American history, yes, in world history, and that event was the settlement for all time that a republic that is a federation of sovereign states, has the right and the duty and the power of self-preservation.

In two places on this monument there is reference to the "War of the Rebellion." To the Iowa soldiers it was just that.

They didn't lose a star. Three were added as they fought. On their V-day, now nearly eighty years ago, they realized the truth that—

"Right is right since God is God,
And right the day has won."

To these men from the brown fields and green valleys of the first free state of the Louisiana purchase, the first statehood fruit of the Missouri compromise, their soldiering had not been in a negative war; but in a very positive and aggressive way they had gone forth to make good on the principle of the Declaration of Independence, as stated by their war leader, that "gave liberty not alone to the people of this country but hope to all the world for all future time."

They had returned to their cottages with renewed faith in the world's last and greatest experiment in democracy, and this memorial was intended to perpetuate that faith. They had won their crusade for the right of men to govern themselves; not some men, but all men; not for a brief time, but for all time.

The men in blue, and the men in gray, made history. It is for us not to forget. History has a way of repeating. It is true now as of old that the feet of wise men can best be guided by the lamp of experience.

Those who know their own history are armed to resist wrong. This monument will remain as an everlasting reminder that our ancestors made good on their pledge to freedom and independence.

THE IOWA MONUMENT

The Iowa soldiers and sailors monument is a tall granite shaft rising from an elaborate pedestal and base, upon which are the following inscriptions:

NORTH

Iowa—Her affections, like the rivers of her borders, flow to an inseparable union.

Iowa's tribute to the courage, patriotism and distinguished service of all her soldiers and sailors who fought in the War of the Rebellion, 1861-1865.

EAST

The bravest of the brave—Major-General Halleck, Feb. 19, 1862.

SOUTH

The patriotic work of Iowa women during the War of the Rebellion unsurpassed in every excellence.

Designed by Harriet Ketcham, of Mount Pleasant, Iowa, located and erected by Act of the Twenty-fourth General Assembly, approved April 7, 1892.

WEST

Right is right since God is God,
And right the day has won.

Upon the commission, in charge of erection there were at various times the following persons: Governors William Larrabee, Francis M. Drake, Horace Boies and Frank D. Jackson; also Ex-Gov. Samuel J. Kirkwood, and James Harlan, George G. Wright, Edward Johnstone, D. N. Richardson, E. Townsend, L. E. Mitchell, H. H. Trimble, Cora C. Weed, C. H. Gatch and J. F. Merry.

The crowning figure of the monument is symbolic of Victory. On one side is a group representing History and on another a mother representing Iowa. There is a coat of arms of Iowa. A bas-relief shows the great battle of Donelson, and another shows a group of Iowa people welcoming return from the Civil war, and on this is

represented a large number of well known Iowa persons. There are four equestrian statutes showing Gen. Grenville M. Dodge, Gen. John M. Corse, Gen. M. M. Crocker and Gen. Samuel R. Curtis. There are four life-size representations of Iowa men, namely: Infantryman, Shelby Norman; sailor, Ensign W. H. C. Michael; artilleryman, Capt. H. H. Griffiths; cavalryman, Lieut. James Horton.

Upon the monument there is a series of plaques showing the faces of Iowa soldiers and sailors as follows: W. W. Belknap, Ed Hatch, E. F. Winslow, J. B. Weaver, D. B. Henderson, N. W. Mills, J. C. Parrott, R. P. Clarkson, J. B. Sample, S. A. Rice, W. T. Shaw, C. H. Smith, T. S. Wright, J. R. Reed, W. H. Merritt, J. F. Hartman, C. L. Matthias, Wm. Vandever, Samuel Duffin, F. M. Drake, C. A. Stanton, E. C. Haynes, G. A. Stone, John Scott, J. A. Williamson, John W. Noble, A. H. Sanders, J. M. Hedrick, J. L. Geddes, S. M. McFarland, W. H. Kinsman, S. G. Hill, J. B. Dorr, D. S. Wilson, and Chas. Foster.

At the time of the enlargement of the Capital park, plans were made for removal of the monument to a more sightly place on the plaza east of the capitol. The commission that built the monument made a strong effort to secure a different location, but the General Assembly had fixed the original location of a site partly on ground formerly used for the temporary capitol, and there it has been allowed to remain.

EARLY MONEY TROUBLES

The *Milwaukee Sentinel* cautions immigrants from the east to bring their own bank notes along with them, and not exchange them with the brokers for western funds. New York and New England money is as good as gold throughout the west—10 or 20 per cent better than notes of chartered Banks of that region, and not to be compared with "Wildcat." Our friends will govern themselves accordingly.—*New Yorker*, New York, June 16, 1838.

A COUNTY SEAT LOST AND RECOVERED

By REMLEY J. GLASS

The county seat of Cerro Gordo county, Iowa, had been located at Mason City, when the county was organized on August 7, 1855.

In December of 1856 Thomas Drummond, Marcus Tuttle, Silas Card and I. W. Card presented a petition to the Iowa legislature asking the appointment of three commissioners to relocate the county seat. Their petition was approved and in January, 1857, Stephen H. Henderson of Mitchell county, James Taggart and George McCoy of Benton county were appointed commissioners to name and locate the seat of justice of Cerro Gordo county. (Sixth G. A. Chapter 97.)

The commissioners were to meet at "Cedar Lake Village" in said county on the first Monday in February or within ninety days thereafter and carry out their duties.

These commissioners met at Clear Lake on April 29, 1857, and after being sworn in by I. W. Card, a pioneer Cerro Gordo county attorney, they determined that Livonia, a locality just north-east of Clear Lake, was the proper place for the county seat.

On June 11, 1857, Elon A. Tuttle and wife, and Marcus Tuttle and wife filed plat of Livonia, laid out on a part of Northwest Quarter of Northeast Quarter in Eighteen and Southwest Quarter of Southeast Quarter of Seven in 96-22, Lake township.

In the surveyor's notes the spelling of the name is "Lavonia."

During the following summer a court house, costing \$1,000.00 was built at Livonia. Some of the county records were moved to the new seat of justice that fall and on February 1, 1858, the county court, after convening at Mason City, adjourned to the new court house.

A petition was presented to this session of the county court seeking the removal of the county seat to Mason City. An election was held that spring and Mason City won. Mason City—155 and Livonia—48. The records were thereupon returned to Mason City, which has since continued as the county seat.

CERRO GORDO COUNTY'S ABANDONED TOWNS

Shortly after the railroads came to Cerro Gordo county, and long before the days of paved highways and rapid transportation, a number of stations were located and sidings constructed to facilitate shipment of grain and live stock. The owners of land adjacent to each one of these were receptive to the idea of the development of a village or town in the vicinity, with resultant profitable lot sales.

FREEMAN STATION—Freeman on the old Iowa Central, now the Minneapolis and St. Louis, was such a one, located on Northwest Quarter of Northwest Quarter of 22-97-20 in Lime Creek township. It was named after S. J. Freeman on whose farm the station was built. The station was established shortly after the old Iowa Central was built. A store was erected and some of the adjacent farms sub-divided into smaller tracts upon which homes and garden spots were established. Changing conditions resulted in the elimination of this young city and all that remains is the red painted railroad station, with broken windows and open doors.

CAMERON SIDING—South of Mason City on the old Iowa Central was located Cameron siding in Section 3-95-20, in Bath township. Its name came from W. W. Cameron who operated the grain elevator in Mason City on the Iowa Central track. A grain elevator and stockyards were erected and still are of service to the farmers in the surrounding community.

FLINT—In 1907-8 when the St. Paul and Kansas Short Line, now the Rock Island Line, was constructed, two

little stations, Flint and Hurley, were built to aid in handling shipments of grain and live stock. The railroad purchased sufficient land from the Broers family located in the Southwest Quarter of 8-95-20, Bath township, for a station, elevator and stockyards. No one has been able to tell me for whom this village of Flint was named. Now it is entirely abandoned, the depot itself having been sold a few years ago.

HURLEY—A little farther south in Bath township on the Rock Island Line, the unincorporated village of Hurley was located on the Southwest Quarter of 20-95-20 which then formed a part of the old James McLaughlin farm. Its name came from that of the Brown-Hurley Company of Des Moines, important patrons of the road according to information furnished by Harlan McMillan, then and for many years thereafter an employee of the Rock Island railway. A station, store, elevator, stockyards and a few homes were built. A few years ago the Farmers Elevator at Hurley burned and today only a few of the buildings remain.

TRACTION PARK—The Brice and Ong Land Company platted Traction Park about half way between Mason City and Clear Lake on August 20, 1897. It is located on the South Half of Northwest Quarter in 13-96-21. The plat was filed on August 30, 1897, and appears on Plat Book One, Page 363. The surveyor who had charge of this work was Chester T. Dike, who was later in the employ of the Chicago Northwestern Railroad Company, being Vice President and Chief Engineer at the time of his retirement.

EMERY—When the question of a post office in this community came up it was named Emery for G. A. Emery who had been interested with Mr. Brice and Mr. Ong in the development of the Mason City and Clear Lake Electric line. A number of houses were built at Emery or Traction Park together with a large power plant and shops for the electric line, only in case of emergency.

At the time the plat was laid out, lots were sold and houses constructed, many of which were financed through the Iowa Central Building and Loan Association, which I am informed, took quite a beating when the development of Emery ended.

Today nearly all the homes which were located there have been removed and the power plant is used only in emergencies. The early organizers of this village had great plans for its development, claiming that because of its more central location it was the proper place for the county seat.

VALUE OF A COUNTY HISTORICAL UNIT

Interest in history, as in all other activities, is subject to fluctuation. There are circumstances and occasions which arouse general interest in it and call for organized leadership. There are times when other interests are so paramount that the records of the past receive little attention. There are other times in which there seems to be nothing at all doing; times in which the community sinks into a lethargy of boresome routine existence. If this latter condition becomes chronic, the community loses all impetus and pulls its people downward and backward, both as regards its history and perhaps everything else.

It is safe to say that there is no community or county which does not have some means and some occasion for interest in its past and hope for its future. The advantages to the people of a county and to the county of having an organized group of citizens interested in the study, preservation, and writing of local history are such that all unorganized counties should proceed at once to form local societies. A well organized historical group may serve as a center in which to keep alive interest in even ordinary times and to furnish leadership for productive activity in livelier times.

The present calls for activity in every line in every community—in local matters no less than in national

matters. The life of a community depends upon the community spirit and the nation is the sum of its communities. Each community must be conscious of its own part in state and national progress. The history of the community is the very core of this community spirit. Every county is making history and every county should have a historical society to give it a consciousness of this history. There are notable instances of counties in which historical leadership has been maintained through the years. In others the people have allowed the sense of state pride and local enthusiasm to die down and have lost interest in community life and community interests. The sources which fed the spring of distinctive community life were allowed to dry up and people saw nothing in their own particular part of the county and in their own social life in which to interest themselves. In such places county historical societies became inactive or were forgotten, and are in need of a re-awakening.

There are many opportunities to renew activities and historical interest; to accomplish some notable historical work, establish local museums in which counties can take honest pride. The initiation and the impulse for a county historical society must come from within the county itself. A successful movement is by its very nature spontaneous, and permanent interest can be obtained only by local leadership.

If the historical society in your county is inactive, join others in reviving it for immediate participation in the war history of the county and for the permanent service of the community. If there is no county historical society, join with other like-minded people in organizing one to be a center in which the history of your community and of its men and women will be kept alive. Choose leaders who are able and best fitted to make the history of the community the heritage of all its members and the community as well, and uphold them in their unselfish work. An active and effective historical society in every county of the state should be the 1944 goal. —*Indiana History Bulletin*.

ANNALS OF IOWA

EDITORIAL DEPARTMENT

GENERAL KEARNY AND IOWA

Stephen W. Kearny did not leave much of an impress upon Iowa; but he certainly saw the country in its primitive simplicity, and it was very proper that on July 4, 1944, a new state park was given his name. This is the park adjacent to the city of Emmetsburg, on the shore of Medium lake, which was re-named Five Island lake. The Historical department did a little boosting for adoption of the name as a memorial to a distinguished American officer of dragoons who twice crossed Iowa when the buffalo were abundant. General Kearny trod the heavy upland grass of the Des Moines river valley almost from end to end. He must have been of rather short vision, because he advised against planting a military post at the Raccoon forks, on the ground that it was too far out in the Indian country. But he proved that a company of dragoons could go almost anywhere in the vast region between the two big rivers.

It was Stephen W. Kearny, then a captain of dragoons, who led a military scouting party from a temporary military camp on the Missouri river to the upper Mississippi valley, camping at or near where the new Kearny state park is now marked. It is true his Indian guide lost the way, but the lakes and swamps were passed, and the big herds of buffalo gave up meat for the camp fires. That first trip was in 1820, and the same interpid captain of dragoons made another trip up the Des Moines valley and back again fifteen years later.

It was later that Kearny got his orders to go to the Pacific coast and take over from Mexico the area that became California, and for a short time serving as its governor. It is his far western exploits that are best known. But he did have a great deal to do with Iowa.

He was stationed at Fort Des Moines I, on the Mississippi river, and was an associate of Capt. Nathan Boone, Capt. James Allen and others. It was the United States dragoons that opened up central Iowa for the homesteaders. The Black Hawk war had given the white adventurers a toe-hold along the river. When the Des Moines valley was opened, then began the great rush to make Iowa what it is. Kearny had a hand in this before he struck across the Rocky mountains.

Capt. Nathan Boone was of a piece with the great Daniel, and he fairly lived the free life of the frontier. No one was more familiar than he with the rich central valley of the state. A prosperous county bears his name and the trusty rifle of Daniel Boone (with its fifteen notches for fifteen Indians) is seen by many of the visitors to the magnificent state museum of the state of Iowa.

In this centennial period of Iowa it is good to be reminded of these stirring incidents and strong men of the long ago. There is much of romance in Iowa history.

In 1834, Col. Stephen W. Kearny brought to Camp Des Moines, later Fort Des Moines, at Montrose, Iowa, a woman slave servant, who remained in his household as long as they remained at the fort. At that time, as stated by Gen. George W. Jones, the territorial delegate for Michigan territory, to which the Iowa district was nominally attached, the people of western Wisconsin (Iowa) "are now and have ever been, without the pale of judicial tribunals." It remained for the Iowa territorial court to declare that slavery could not be tolerated in Iowa.

Opposition to Des Moines as location for the state capital lingered long. In 1868, M. E. Cutts and John F. Lacey were candidates for members of the legislature on declared opposition to "the state house project", or proposed erection of the state capitol at the seat of government.

NOTABLE DEATHS

HAROLD NORMAN DENNY, soldier and journalist, died at Des Moines, Iowa, July 2, 1945; born in Des Moines, March 11, 1889, the son of the late Prof. Charles O. Denny of Drake university and Lily Wisner Denny; educated in Des Moines public schools and Drake university, receiving a bachelor of arts degree from the latter; in World War I was an enlisted man in the 168th Infantry, Iowa's regiment in the Rainbow division, fighting on five fronts and wounded in 1918 in the Argonne forest campaign. As a newspaper man and correspondent Mr. Denny was on the staffs of many leading newspapers; had long served the *New York Times* as their special representative in various capitals of Europe, and was considered a most talented journalist. He began his newspaper career on the *Des Moines Register* in 1911 and following World War I did noteworthy magazine writing; married in 1936 at Moscow, Russia, where he was then stationed, to Jean Bullitt Lowry, an archaeologist, of Lexington, Kentucky, who died in 1943; joined the *Times* staff in 1922, doing such brilliant work that he was sent abroad; his contemporary service as their war correspondent covered the period from the Italian invasion of Ethiopia ten years ago through the meeting of the German and Russian troops in Germany; had seen war as a soldier, a prisoner of war, and as a correspondent; attached to the British 8th Army in 1941, to cover its engagements with Field Marshal Erwin Rommel's Afrika Korps, he was taken prisoner at Tobruk in November of that year, spending five months as a prisoner of war in Germany and Italy, undergoing seven weeks of questioning by the Gestapo in Berlin reaching home when exchanged in a shattered physical condition, never since recovering from the effects of exposure and malnutrition experienced during his prison confinement. Mr. Denny spent the first winter of World War II with the British and French armies on the Maginot line and covered the attack of Russia upon Finland; likewise with the British army in its retreat from Dunkerque and covered the French surrender at Bordeaux. In 1927, he was sent to Nicaragua when American marines and war vessels were ordered there to protect American interests; also covered the Moroccan campaign in 1926; and in 1930 accompanied to Haiti the Forbes investigating committee appointed by President Hoover. Besides this assignment, he was in Cuba the following year during several months of a social and political crisis; accompanied Count Byron de Prorak on a French-American archaeological mission to the Hagggar region in the heart of the Sahara desert, and while in Moscow in 1936-38 covered the Russian treason trials and Soviet

purges of officials and high army men. He wrote several books, the first being "Dollars for Bullets," in which he reviewed the history of the United States intervention in Latin America and followed his experience with the marines in the Sandino rebellion; and the story of his prison camp experiences and of warfare in North Africa is told in "Behind Both Lines." He was a Phi Beta Kappa honor student at Drake university, and a member of the University Church of Christ forty-five years. A sister, Mrs. Gladys Denny Shultz, of Des Moines, also a writer of note, survives him.

EDWARD C. FINKBINE, lumberman and capitalist, died at his winter home in Pasadena, California, May 23, 1945; born at Iowa City, Iowa, in 1856, one of the four sons of Robert Spencer Finkbine and Rebecca Finch Finkbine; attended the schools of Iowa City and the State University of Iowa and starred as a catcher upon the university baseball team, of which the late Supreme Justice Horace E. Deemer of Red Oak, Iowa, and the late Senator Cady Chase of Webster City, Iowa, were pitchers; moved with his parents to Des Moines, his father becoming chairman of the board of commissioners in charge of the building of the Iowa state capitol at Des Moines; with the late James G. Berryhill, of Des Moines, he founded the Green Bay Lumber company in 1879 at Odebolt, Iowa, the offices of which were later moved to Carroll, Iowa, and in 1894 established in Des Moines, many branch yards being operated in Iowa; served for many years as a director of the Warfield-Pratt-Howell company, and at time of death was a director of the Iowa-Des Moines National Bank & Trust Company, the Great Western Railway, the Tolerton-Warfield company of Sioux City, Iowa, and president of the Brown-Camp Hardware company of Des Moines, as well as president of the Green Bay Lumber company.

A number of years ago, Mr. Finkbine and his brother, William O. Finkbine, gave the State University of Iowa a 180-acre golf course, near the university campus, now known as Finkbine golf field, the brothers finding their greatest outdoor diversion in golfing. For a number of years Mr. Finkbine and wife spent their winters in California, retaining their home in Des Moines, but since 1943 has resided continuously in Pasadena. They observed their sixty-first wedding anniversary last September, the wife, Adelaide H., and a son, Robert H., with grand children, surviving; one son, Bruce, and a grandson, Lieut. Edward C. Finkbine, II, preceeded him in death, Lieutenant Finkbine killed in action in Germany March 13 last.

MATTHEW HENRY CALDERWOOD, farmer, banker and legislator, died at Eldridge, Iowa, May 22, 1945; born May 4, 1863, in Winfield township, now a part of Sheridan township, Scott county, Iowa, the son of Henry and Nancy Ann Calderwood. The father came to America from Ireland in 1847 and for one year operated a sawmill at LeClaire before moving to the farm. A rural resident all his life, Mr. Calderwood served his community in many capacities, a champion of improved farming, better roads and good schools; attended rural schools in his youth and studied one year at Northern Indiana Normal school, Valparaiso, Indiana; married Sarah Ritchie Brownlie of Long Grove, Iowa, on September 20, 1887, and they went upon the farm at Eldridge, where his life was spent; aided in the organizing of the Eldridge Savings bank in 1889, serving as vice-president until 1901 when he became president and continued until 1931; was Scott county's representative in the Twenty-ninth, Thirtieth and Thirty-first General Assemblies; first secretary of the Scott county Farmer's Institute, also secretary of the Eldridge Mutual Telephone company since 1902, and director and past president of the Mississippi Valley Fair and Exposition; a former justice of the peace and president of the local school board for many years; a member of the Christian church and numerous fraternal societies. Six children survive him, a son and a daughter residing at the home in Eldridge.

OLIVER JAMES FAY, physician and surgeon, died in Des Moines, Iowa, June 2, 1945; born in Postville, Iowa, July 2, 1874; graduated from Iowa State College, Ames, Iowa, in 1898, and received his medical degree from the College of Physicians and Surgeons of the University of Illinois in 1902; after internship at Augustana hospital, Chicago, Illinois, came to Des Moines in 1904; married in the same year to Helen Knapp, of Charles, Iowa; became eminent as a surgeon and practiced his profession in Des Moines forty-one years; built a noteworthy medical library of 1,500 volumes which he presented to Iowa Methodist hospital at Des Moines as a nucleus for additional gifts from the profession; achieved leadership in Des Moines medical circles; served as president of the Iowa State Medical society in 1924 and a member of the trustees since that time; was a past president of the Polk county Medical society, a staff member of the Iowa Methodist hospital and also of the Broadlawns general hospital; became chief district surgeon for the Rock Island railroad, consultant surgeon for the Burlington and Northwestern railroads, and retired medical director of the Northwestern Bell Telephone company; served as medical director of the Iowa Industrial Commissioner from the date of its establishment in 1913 until his death; was a fellow of the American Medical association, fellow and charter member of the Amer-

ican College of Surgeons of the United States and Canada, a member of founders of the American Board of Surgery, a past president of the Northwest Conference of Medical Service, and a member of the Western Surgical society, the American Association of Railway Surgeons and the American Association of Industrial Physicians and Surgeons; was a Mason and various local clubs, and is survived by his wife and two daughters.

WILLIAM H. GEMMILL, educator and public official, died at Osceola, Iowa, May 22, 1945; born at White Lake, in Ontario, Canada, March 14, 1871, and brought to the United States in infancy, his parents removing that year to a farm in Keokuk county, Iowa, near South English; attended rural schools and graduated from the South English high school in 1889; entered Iowa State college at Ames and graduated in 1894, with degree of Bachelor of Science; during same years taught several terms of county schools; took educational work in history and economics in Drake university, Des Moines college and Highland Park college, receiving his Master of Arts degree from the latter in 1911; served as principal of the schools at Gibson, Iowa, two and one-half years, of the schools at Mechanicsville, Iowa, two years; was county superintendent of schools of Keokuk county, Iowa, four years, superintendent of schools at Dallas Center from 1901 to 1911, superintendent of the Carroll, Iowa, schools from 1914 to 1917, and resigned to become secretary of the Iowa State Board of Education, which position he held 23 years, resigning in 1936 and was appointed superintendent of documents for Iowa State College at Ames; married in 1895 to Birdia D. Richards, who survives, with a son, Dr. John Gemmill, a member of the faculty of City College, New York; and three daughters, Mrs. James Davenport, Osceola, Iowa; Mrs. Robert Morris, Des Moines, and Mrs. W. H. Brown, Burlington. Mr. Gemmill was a Republican, a member of the Methodist church, a Mason and an Odd Fellows; also to National Education and Iowa State Teachers Association.

GEIS BOTSFORD, former newspaper man and realty broker, died at his home in Alburg, Vermont, May 20, 1945; born in Fort Dodge, Iowa, April 9, 1869, son of Austin N. Botsford, attorney; spent his entire life in Iowa until removing to Vermont five years ago; educated in the Fort Dodge schools, and in 1890 as a young man became a reporter upon the *Sioux City Journal*; came to Des Moines 46 years ago and first was police reporter upon the *Des Moines Leader*; married Stella VanPelt in 1889; served as secretary of the Des Moines Chamber of Commerce from 1908 to 1916; became active in real estate circles and president of the Des Moines Realty Board in 1929 and chairman of the taxation com-

mittee of the Iowa Association of Real Estate boards in 1932; also a member of the Des Moines Board of Adjustment and Review; director of the Home Owners Loan Corporation, but later resigned to become deputy agent of the Federal Farm Loan commissioner for the Omaha district; resided in late years on a farm near Altoona, Iowa. Mrs. Botsford and a niece, Mrs. Ernest Naylor, of Alburg, survive him. Mr. Botsford was a member of the Episcopal church and a Mason.

JAMES I. GIBSON, veterinarian and public official, died at Cedar Rapids, Iowa, July 6, 1945, while sitting in his car in a parking lot; born near Ottawa, Ontario, Canada, January 27, 1865; graduated from the Ontario Veterinary College in 1887; married to Minnie M. Colgrove, at Denison, Iowa, December 31, 1892, who survives with one daughter, Mrs. Linn Culbertson, of Des Moines, and a grandson, James I. Mason of Cedar Rapids, Iowa, with whom the deceased was making his home. Dr. Gibson served as Iowa State Veterinarian four terms from 1899 to 1919, after which he moved to Bloomington, Illinois, where he was instrumental in organizing the Illinois State Veterinarian Medical association. In 1922 he served as livestock commissioner at St. Joseph, Missouri; was a past president of the U. S. Livestock Sanitary association; a salesman of the Jen-Sal Laboratories, a distributor of veterinary supplies, of Kansas City for fourteen years until his retirement in March 1944. He was a member of the First Methodist church of Cedar Rapids, the Masonic order and the Shrine, and for many years was active in Republican state political circles.

MICHAEL JAMES TOBIN, lawyer and banker, died at his home in Vinton, Iowa, May 20, 1945; born at Oswego, New York, May 1, 1865, a son of Richard Tobin; educated in Oswego public schools, Cornell college (Iowa) and the New York Law School, New York City; married Lucy Myrtle Dosh at Davenport, Iowa, on July 18, 1889, to whom were born three sons, all of whom survive, and the sons had practiced law many years in Vinton with their father; first read law in the office of Gilchrist & Whipple; in 1893 admitted to the Iowa bar; in 1897 became Benton county attorney; from 1905 to 1913 served as U. S. Collector of Internal Revenue for the northern district of Iowa; in 1910 was elected director and vice president of the State bank of Vinton; a member of the American and Iowa bar associations; a Republican and long active in county and state organizations and a delegate to several Republican national conventions; was an extensive land owner and active in community affairs, but had been in retirement since 1941.

JAMES E. CRAVEN, farmer and legislator, died at Newton, Jasper county, Iowa, May 15, 1945; born on a farm near Kellogg, September 6, 1866; his parents coming from New York to Iowa a few years earlier; after attending rural schools he took a three-year course in Hazel Dell academy at Newton, Iowa; married to Julia Smith of Poweshiek county, Iowa, December 14, 1892; engaged in farming and stock raising; had a long service in the Iowa House of Representatives from Jasper county in the Thirty-sixth, Forty-fourth, Forty-fifth, Forty-sixth and Forty-seventh General Assemblies; has engaged in insurance underwriting and active in Democratic party affairs.

CHESTER LELAND JOHNS, railroad man and legislator, died May 9, 1945, at his home in Ottumwa, Iowa; born June 23, 1887, at West Grove, Iowa, the son of Adam and Ida Jane Johns; had been a resident of Ottumwa 32 years, employed by the Milwaukee railroad during the entire period, five years in the train service and 27 years in the yard service; was elected to the Iowa house of representatives in 1936 and served in the Forty-seventh General Assembly; served as secretary of the state board of the Brotherhood of Railway Trainmen for twelve years, and as legislative representative during that period; was active in municipal affairs, a former member of the manpower committee, the city park board and the Wapello county ration board; a Republican and a member of a number of fraternal orders. Mrs. Johns and a number of children survive him.

CHESTER M. ROBERTS, banker and public official, died May 15, 1945, at Des Moines, Iowa; born in Fayette county, Iowa, May 19, 1858; attended public school at Fairbanks, Buchanan county; married Myrtle M. Higby September 5, 1891, to whom was born two daughters and a son, all of whom survive him; served as deputy clerk of district court, and county treasurer of Buchanan county, and 35 years as cashier of the Peoples National Bank at Independence, Iowa, until appointed a member of the Iowa Board of Control May 11, 1928, to fill a vacancy; was chairman of the board from July 1, 1931, to his retirement in 1933, after which he continued to live in Des Moines; a member of the Presbyterian church and the Masonic order.

